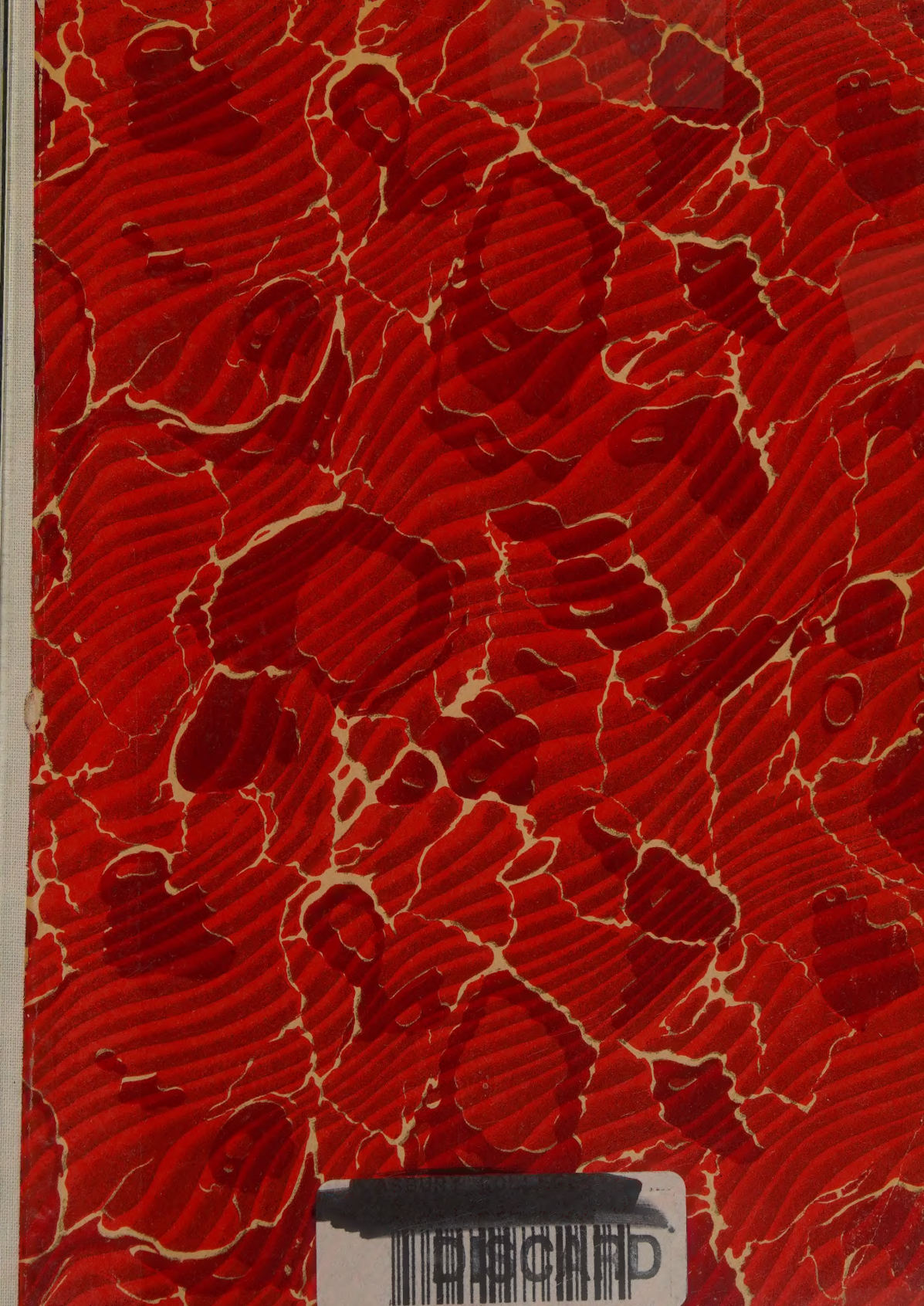


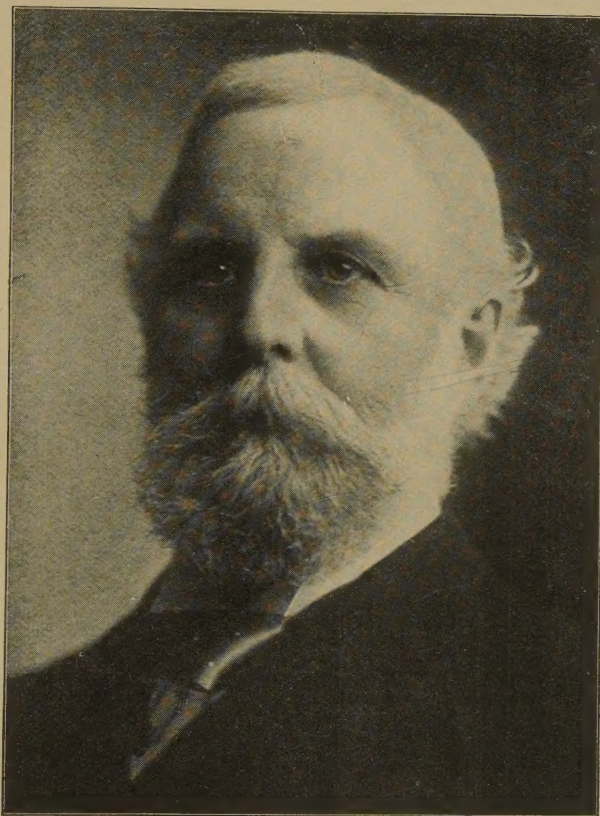




ASBURY
COLLEGE

FRUDITIO ET RELIGIO





HON. LYMAN J. GAGE.

"To be born into this world a sentient, self-conscious and reasoning being, surrounded by inexhaustible glories in Nature, which we may comprehend, possess, enjoy; to be able to rise on the wings of a lofty imagination; to be able to get glimpses of the ideally perfect; to apprehend the Divine; it is to the development and enjoyment of these high powers that the young man is invited. How dare he refuse to qualify himself by the most perfect training of all his powers."

Lyman J. Gage

Native of New York state and educated at Rome Academy; bank clerk at Oneida; president of First National Bank, Chicago; Secretary of the Treasury; president of the United States Trust Company, New York City; author of articles on financial and moral themes.



Yours Faithfully
J. S. Kirtley

THE ROYAL PATH TO SUCCESS AND HAPPINESS

BY

REV. J. S. KIRTLEY, D. D.

THE WIDELY KNOWN PREACHER AND "SUNDAY SCHOOL LESSON" INTERPRETER

WITH INTRODUCTION

BY

DR. HENRY HOPKINS

PRESIDENT OF WILLIAMS COLLEGE

170
843

ASSISTED BY

REV. CHARLES M. SHELDON, PRES. JAMES B. ANGELL, GEN. BALLINGTON BOOTH, GEN. O. O. HOWARD, HON. LYMAN J. GAGE, REV. FRANK W. GUNSAULUS, PRES. DAVID STARR JORDAN, HON. ALBERT J. BEVERIDGE, COL. A. K. MCCLURE, MR. EDWARD BOK, HON. DAVID RANKIN, ETC., ETC.

Illustrated with Photographs of America's Most Successful
Men—Men who have within the pages of this
Book given their Opinions as to What
Makes a Successful Man

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THIS BOOK IS OFFERED TO
THE YOUNG MEN OF AMERICA

*with the hope that it will help them to be true to
the opportunities and duties of to-day
and worthy of the men and women of yesterday.*

*It has been prepared
with sensitiveness to the needs of the generation
coming on and with grateful appreciation
of those who have gone before.*

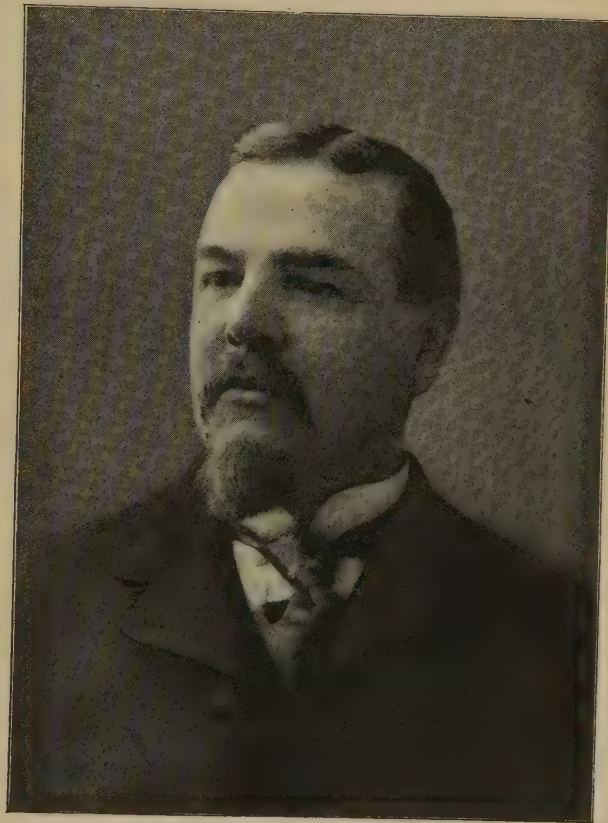
* * *

*Lovingly I dedicate it
to the memory of*

MY FATHER AND MY MOTHER.

*He, taken from earth in my childhood, bequeathed
his children the rich legacy of a noble Christian name;
She, fighting the battle of life single handed and
alone, left us an example of lofty purpose, inflexible
will and unwavering devotion.*





JOHN R. PEPPER.

"Get thy spindle and distaff ready and God will furnish the flax." "My observations as a business man for over thirty years fully confirms the great truth hid in the above proverb. There is a prepared place for every well-prepared man. This time of preparation is confined almost entirely to the years of young manhood."

J.R. Pepper

Mr. Pepper was born in Virginia and educated in public school and commercial college. A merchant in Memphis, Tenn.; member of the International Sunday School Executive Committee, and member of the Lesson Committee. A man whose great influence in business affairs is equalled by his influence in religious affairs.



SAMUEL B. CAPEN.

"The first object of life is not wealth, or fame, or power, but the development of character. 'It is not what a man has, but what he is, that makes the man.' The only capital we shall carry into the next world will be the characters we are forming now."

Samuel B. Capen

Dr. Capen is a native of Boston; prominent in business and especially prominent in benevolent, social and religious work; president of the great American Board of Foreign Missions, of the Congregationalists; has degree of LL. D.

INTRODUCTION.

BY DR. HENRY HOPKINS, PRESIDENT OF WILLIAMS COLLEGE.

Life grows more complex with each passing year; new correspondencies are offered, new relations are opened up, and as a consequence new perplexities are encountered. Pre-eminently in our time a reliable guide and counsellor is God's messenger.

The author of this book has undertaken to place before young men a plain statement of the vital principles of conduct. This he has sought to do through a great variety of topics, with abundant concrete illustrations, and with free quotations from famous and attractive writers. Dr. Kirtley's own thought informs each chapter, and his warm interest in and sympathy for young men breathes through every page. His method is rather that of life than of logic. The result is a unique volume. It is believed to be wholly unlike any other offered to the young men of our time. It cannot fail to be interesting and ought to be most stimulating and helpful.

The value of such a book may be regarded from two points of view. First, of course, as related to the young man himself, to his own ideals, aspirations and aims, his own temptations, struggles and successes, his own character and destiny. But there is a broader view. The worth of such a book is to be judged also by its indirect influence upon our corporate life, by its bearing upon pressing social questions, upon the problems of citizenship, local and national. If the book arouses young men to a consciousness of the great possibilities of life in this generation; if it awakens in any number of them "the spirit of moral adventure," and leads them on into the possession of the power of initiative in the cause of righteousness in the service of mankind, it will confer a vast public benefit.

The supreme need of the Republic is men, intelligent enough, broad enough, strong enough, and with sufficient self-forgetfulness to do their whole duty to the state; men and women fitted to inspire and control their fellows for right living. The world needs leader-

ship, wise and firm, with moral conviction in it, with patriotism and the love of humanity at the heart of it. We must indeed qualify Carlyle's declaration that "the history of what man has accomplished in this world is at bottom the history of the great men who have worked here"; but we know that the individual force of certain unique men has been a most potent factor of change and progress through all the centuries. If we are ever to own our American municipalities morally; if we are to preserve our free institutions, it must be by means of intelligent, consecrated personal force. It must be personality, comprehending indeed, and of set purpose, turning to account the impersonal cosmic forces working in nature and society—for all moral uplift, all reform, all deliverance, comes at last through a person. "When the tale of brick grows too heavy, then comes Moses." The whole drift of organized society toward solidarity makes the requirement for a better quality of manhood absolute, and the demand for right leadership unspeakably more pressing. President Roosevelt told the graduating class of our Naval Academy at Annapolis recently, in effect, that the best ships, the best guns, and the most costly mechanism are utterly valueless if the men are not trained to use them to the utmost possible advantage. We may apply this with redoubled force to the whole fabric of our highly organized and magnificent civilization. God wants leaders more than He wants laws; men whom their fellows can trust, more than He wants model tenement-houses, or co-operative industries, or cheap and quick transportation. We believe that as in the past such leaders will come forth, unexpected, unheralded, from the cabin, from the plough, from the college—mighty men set free from doubt and fear and flung into the hand of Almighty God to be used at His pleasure. It has been well said that there is no power in this lower world so mighty as a soul thus given. Authorship has no loftier calling than to summon such leaders.

Williams College
May 20
Henry Hopkins

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JOHN R. PEPPER.....	<i>When to begin.</i>
SAMUEL B. CAPEN, LL. D.....	<i>The art of arts.</i>
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PART I.—HIS TASK.

CHAPTER I.

WHAT HIS TASK IS.

THERE IS ONE single task before the young man: to make himself the most perfect specimen of a man, in all the elements that enter essentially into right character, and, while doing it, to help others as powerfully as possible to do the same thing. That task is not to achieve or acquire or possess something, but first of all to be something, as Matthew Arnold says—

“Not a having and a resting,
But a growing and becoming;”

not to make a living—to quote from Governor Russell of Massachusetts—but to make a life, while making a living; not solely to make money, but to make manhood, while making money; not to win fame, but to make a character worthy of fame; not to acquire power that always remains external to himself, and, therefore, may be lost, but to develop a personality, with an increasing and imperishable power of its own, to move upwards and lift others upward toward his own level; not to win a desirable place for himself, but to make himself worthy of a good place, whether it be large or small; not to make himself like any other man, but like that ideal which God has in His mind for him and for no other.

Dr. H. Clay Trumbull wisely says: “Man’s best work in the world is to be a man. George Eliot says that the greatest gift a

hero makes to his age is to have been a hero. In Oriental usage it was common to designate a person's employment or life work by expressing it by the relation of sonship. A sailor was a son of the sea, a Bedwy was the son of the desert, a farmer was the son of the soil. May it not be that Jesus loved best to call himself 'Son of man' because of this usage? The phrase had in it, to his ears, and to those about him who heard him, the thought that it was his business to be a man. That was his life work beyond and above everything else—to be a man. And just that is our life work, the greatest and best work we shall ever do, to be men and women in all the divine significance of life and love and service which manhood and womanhood at their highest mean. That is our business."

Says Edwin Markham: "We are in the midst of an incompleting world. Man himself is not finished yet. All things are an eternal Becoming. God made the world, but man must re-make it; and, in that re-making, re-molding of the world, man will re-make, re-mold himself. The work of creation was begun by the Higher Power, but man is commanded to finish it. In obeying this high command, he builds up his own better nature, he calls forth his own deeper powers."

TO REALIZE ONE'S BEST SELF.

If one becomes a lawyer, he may never be the equal of Webster or Choate or Carlisle, but he may become his own fully developed self, a true man. If he becomes a physician he may not be the equal of Harvey or Koch, but he may be like the doctor of the "old school" who, Ian MacLaren tells us, was as great as he himself could be and as good as he was great. He may never be equal to Edison as an inventor, or to James B. Eads as an engineer, or to Grant or Lee as a soldier, or Newton, Spencer, Kepler, Hegel, Tennyson, in some field of learning or letters, but he must be his own best self. He may not become a merchant prince, like Stewart or Field, but he can become such a merchant, in his own sphere, as no one else could be. He may never be a preacher like Beecher or Hall or Spurgeon or MacLaren or Broadus or Simpson or Liddon or Brooks, but he may be the

best preacher that he can possibly be. He must not be one-sided, but, being fully developed, may be just as worthy of honor for being his best as the greatest man of earth for being his best. Garfield, when a boy, was asked what he intended to be, and his reply was, "First of all, I must make myself a man; if I do not succeed in that, I can succeed in nothing."

One's worth is what he is. Yet we have degraded the word to mean material possession, for when we ask what a given man is worth, we usually mean to ask how much money he has. It must always remain true that "worth makes the man and want of it, the fellow."

To work out that character which is possible for him is the sublimest task beneath the stars. It is greater than founding a city as Romulus did; greater than discovering a planet as Barnard did; greater than reaching the north pole, as so many have tried to do; greater than discovering a continent as Columbus did; greater than getting fortune or fame or power or learning or friends, though he is not likely to be lacking in any of these things if he achieve his own proper task. Goethe says man exists for culture—not for what he can accomplish, but what can be accomplished in him. To develop such a character is success in life.

THE SCOUNDREL WHO SUCCEEDS.

Our vigorous and honest President, Mr. Roosevelt, says: "If there is one tendency of the day which more than any other is unhealthy and undesirable, it is the tendency to deify mere 'smartness' unaccompanied by a sense of moral accountability. We shall never make our country what it should be until as a people we thoroughly understand and put in practice the doctrine that success is abhorrent if attained by the sacrifice of the fundamental principles of morality. The successful man, whether in business or in politics, who has risen by conscienceless swindling of his neighbors, by deceit and chicanery, by unscrupulous boldness and unscrupulous cunning, stands toward society as a dangerous wild beast. The mean and cringing admiration which such a career commands, among those who think crookedly or not at all, makes this kind of success perhaps the most dangerous of all the influ-

ences that threaten our national life. Our standard of private and public conduct will never be raised to the proper level until we make the scoundrel who succeeds feel the weight of a hostile public opinion even more strongly than the scoundrel who fails."

One of our most prominent psychologists, Dr. Thompson Jay Hudson, has written some vitally important words that may with profit be quoted here: "If I were called upon to assist in preparing a young man's mind for success in life, I should begin by asking him to forget the Shakespeare aphorism; for it is as false in metaphor as it is in principle. The tides of the ocean ebb as well as flow; and they do both twice in twenty-four hours. The mariner who misses a floodtide does not abandon his voyage; nor does he deliberately sail into the 'shallows' nor indulge in 'miseries.' He simply watches for the next flood. The tide in the affairs of men also ebbs and flows, many times during the average lifetime; it follows that if there is any logical analogy between the two tides, the lesson to be derived is full of hope and not of despair. It teaches that if through the mistakes of inexperience, the first flood tide is missed, the next is equally available."

THE TEST OF TRUE SUCCESS.

"Success" is a word on everybody's lips to-day. The young man who is seeking to find his task in life does well to heed the warning of the wise and venerable Edward Everett Hale, who says: "I am afraid that a very cheap or vulgar habit is coming in of measuring success by the amount of money a man has scraped together. Do not people mean money when they ask: 'Is he a successful man'?—'Is he a successful author'?—'Is he a successful minister'?—or 'Is he a successful inventor'?"

"Now, really, an inventor is a successful inventor, when the machine he invents does what it is made to do; an author is a successful author if his book does what he wrote it for; and a man is a successful man who does well what a man is made for. When, therefore, I read in the newspaper that a successful merchant has died, I ask myself if that man had really done well what a merchant is for. A merchant is a man whose business

is to transfer the different things that people want from those who have them to those who need them. If a merchant succeeds in delivering to me a piano in my log cabin in Montana—by such methods that it is not injured—and in less time than would have been needed but for him, and so arranging between me and the man who made the instrument that I can have its use with less cost than I could have had it at without him,—if in such ways he brings me nearer to the piano-maker—and if the latter received what he ought to have—and I have my piano in good condition and the merchant is fairly paid for the work he has done—why, then, he is a successful merchant. With this success of his, the business of accumulating money has nothing to do. It is a test of more or less value of his temperance, his honor, his industry. But his success as a merchant is to be measured by the answer to the question whether he did well or ill the business he had undertaken.”

Mr. Marden says: “If there is a dollar in your pockets dishonestly gained; if the blood of youths or orphans, or spoiled years of precious life stick to your millions; if your wealth has left others poorer; if you have robbed another of opportunity; if you have cramped, dwarfed, or minimized the chances of anyone in life, in amassing your wealth, then you are a failure instead of a success, although you have millions.”

Now, a man is a failure, if he fails to make himself, whatever else he may make. He is a success, if he does make himself, whatever else he may fail to make. Over the stadium of the Pan-American Exposition at Buffalo are these words: “He who failed bravely has not truly failed, but is himself also a conqueror.”

CHAPTER II.

WHO IS TO DO IT?

NO ONE *can* do it but the young man himself. He may inherit wealth and fame and prestige in business, politics and social life, but these of themselves cannot constitute character, though they may be wisely used as an aid in building it. The Marquis of Lorne well says:

“Pride of lineage, pomp of power
Heap dishonor on the drone;
He shall lose his strength, who never
Uses it for fair endeavor.
Brief his hour!”

Character is to be built by self, though not for self. Selfishness destroys the skill of the builder and spoils the material with which he builds. Only in an unselfish way is Polonius' philosophy true—

“This, above all: to thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man.”

If, as Dr. Munger says, the specific work of civilization is “to get the individual out of the mass and exalt him to personality,” the individual must lay hold and pull himself out of the mass, and yet do it for the sake of the mass, and pull them up and out with him.

Every man is the maker of his own success. “God makes capacity; man makes character.” Or, as a little boy once put it, when asked how he had managed to grow so much: “God made me so long, and I grew the rest.”

WHAT HAVE YOU MADE OF YOURSELF?

Dr. H. Clay Trumbull writes: “A man whose looks were spoken of contemptuously said in rejoinder: ‘You’ve no right

to find fault with my looks; I'm just as God made me.' 'I know it, and that's what I'm blaming you for,' said his critic; 'you've never made any improvement on yourself.' That answer made a fair point. If the Lord puts us at the bottom of a hill, or at the beginning of a road, it may be for us to mount or to proceed, and not to stop where we are. It was the man who retained just what his lord gave him, and who was ready to give back that at the day of reckoning, who not only lost his possessions, but was cast out into outer darkness as an unprofitable servant. Remaining just as God made us may be the cause of our condemnation."

Yes, every man wins his own success, even when the wisdom and resources of good parents, the directing care of wise teachers, the molding influence of powerful examples of success in his own lines, come to his aid. But he must decide whether he will accept this aid and to what extent; he must appropriate it by his own intelligence; he must reduce it to the service of his own purpose. Parents can do much for children, but cannot decide their life calling and cannot make a success for them. They may plan for them but they appropriate or modify their plans. A man may get a position for his son, but cannot fill it for him. He may win favor and respect for his son, but cannot secure them to him.

"Mr. Dooley" says: "You can lead a boy to college, but you can't make him think."

ROOM AT THE TOP—BUT NO ELEVATOR.

The "Saturday Evening Post" has been having some interesting letters supposed to be written by a pork packer in Chicago to his son, a student at Harvard, and afterwards a traveling salesman for the house. Here is one thing he says: "I can give you a start, but after that you will have to dynamite your way to the front by yourself. It is all with the man. If you gave some fellows a talent wrapped in a napkin to start with in business, they would swap the talent for a gold brick and lose the napkin; and there are others that you could start out with just a napkin, who

would set up with it in the dry goods business in a small way,¹ and then coax the other fellow's talent into it.

"I can't hand out any ready-made success to you. It would do you no good, and it would do the house harm. There is plenty of room at the top here, but there is no elevator in the building. Starting as you do with a good education, you should be able to climb quicker than the fellow who hasn't got it; but there is going to be a time when you begin at the factory, when you won't be able to lick stamps as fast as the other boys at the desk. Yet the man who hasn't licked stamps is not fit to write letters. Naturally, that is the time when knowing whether the pie comes before the ice-cream, and how to run an automobile, isn't going to be of any real use to you.'

Professor Swing once said: "Every human soul is a world in itself, and, like every other world, has its orbit around which it ceaselessly travels. It is independent of every other world, and yet it is dependent on every other for its very existence."

We generally mean by the phrase "the self-made man" one who has had to secure for himself what others have not given him—education, money to start with, or prestige. But every man is a self-made man if he is made at all; otherwise, he is not a whit better than "tailor-made." And if a man does not determine to make himself, and is not at it deliberately and consciously and steadily, he can have all the advantages in the world and they will make his failure all the more complete and scandalous. No one should ever fail to make full use of all the advantages he has, and when he has used them all, he can still say with Sir Humphrey-Davy, "what I am, I made myself." "Insist upon yourself."

DON'T COPY OTHER MEN'S METHODS.

A man who had failed in life wrote: "*Don't do what the other fellow who won success did.*" Underscore that. The people who will forge to the front during the next decade will not be the Klondikers or New Century folks, but rather the "New Tack" ones. Be a "New Tack" man. I had a little farm; so had Mr. Voight, my neighbor. One fall he cleared \$2,000 on onions, and

advised me to plant that eye-watering bulb. Nothing loath, I tried his plan the next year, but the onion crop was only fair, the weather to harvest wretched, and the market flat. The onions I sold hardly paid for the seed, but I noticed my friend made a good thing out of celery that fall. I had planted so many onions that I had no room for celery. To avoid disappointment, then, do not make a 'Chinese' or other copy of your neighbor's experiences."

It is true, as Gibbons says, "Every person has two educations—that which he receives from others, and one more important, which he gives himself." We envy the one who has great advantages; we pity and despise him who holds them in contempt. He who flings them away, is under the curse of God and man. The heart grows sick at the story of the descendants of great men shot down in drunken brawls in saloons or leading a criminal or useless life. A descendant of the famous Patrick Henry was a vagrant around the police headquarters of Memphis, Tenn., one whole winter. There is scarcely anything more pathetic than the wail of a great and good man, well known all over America, over his wild son: "My life is a wreck, my fortune gone, my home dishonored. O, I was so unkind to Edward, when I thought I was being kind. If I had only had firmness enough to compel my boys to earn their living, then they would have known the meaning of money."

PUSH IS BETTER THAN PULL.

The more one has of help from others, the greater are his opportunities, therefore his responsibilities, and the more is he required to act for himself in using that help wisely. Too much help from others will often lessen one's sense of responsibility. A man must get command of his own powers, whether the influences that work in his behalf are great or small. The United States commissioner of labor in a recent report says: "The men who achieve the highest success are those who are not particularly favored by influential friends, but who have carefully qualified themselves in the technical knowledge of their chosen

vocation." In an address to some poor boys in New York City a little while ago, Mr. C. M. Schwab, who draws a salary of a million dollars a year as president of the great steel trust, said: "From my long experience I am led to believe that many boys make the mistake of depending upon influence to obtain for them positions of profit. This is a serious drawback to any boy, for even if he has the talent necessary to advancement, other boys will say that his success, or partial success, was due not to merit, but to influence. Go yourself to seek work in life, and depend upon your own exertions and merits. Merits must count and merits must win. The man who depends upon influence is handicapped sadly from the start."

Dr. Trumbull, in a paragraph on what others cannot do for us, says: "What you leave undone stays undone. Somebody else may do something else that takes its place, but that is not the thing which you were to do. It is a different thing, and the work you left undone is undone. In the thing that is given you to do there is a touch of yourself which belongs to it, and which nobody else can give it. That will always be wanting if you leave it to another to do. As Longfellow wrote:

‘Ah! who shall lift the wand of magic power,
And the lost clue regain?
The unfinished window in Aladdin’s tower
Unfinished must remain.’

The charm of some old historic piece of furniture in your house is not only what it is, but it is as well in the thought of the hands that touched it in the making or the using. Even so there is to God in all good work the double value of the work itself and of the touch of the hands of his children on the work."

THE MASTER OF FAIR.

The young man must make himself, even though great difficulties are in the way. There are some unchosen factors in his life and circumstances, which may offer a resistance strong enough to test all his power, but at the same time they will train his

power. He must master them, and if he is not fully determined, they will master and unmake him—the early surroundings which give an impress before he is aware of it; the early training that burns its ineffaceable marks into his soul; the poisoned strains of ancestral blood. In view of all this, many a man has come to the conclusion that each soul is sent whirling down the grooves of an irresistible fate to a predetermined destiny, and has lost heart. Then one's own traits may seem so perverse, his powers so difficult to master, his circumstances so hard to utilize, that he feels defeated at the outset. And yet by the power of will he may choose a higher aim for himself, by the power of God he may be reconstructed and given a heavenly genealogy, may be put into an environment that has heavenly elements and powers in it and at last reach a sublime destiny. "Nothing can work me harm, nothing can work me danger except myself; the harm that I sustain, I carry about with me, and never am a real sufferer except by my own fault," said Sainte Beuve. God fixes responsibility on you and there it rests ever.

ENEMIES WITHIN THE GATES.

To take possession of one's powers and shape them to a noble manhood is difficult but not impossible. To control our circumstances may require the utmost exertion, but it can be done. As long as we have the examples, which history affords, of men who have risen above all sorts of disadvantages in heredity and environment, no one need despair. Wild, stormy powers can be harnessed to a high purpose and subdued to noble uses, as in the case of Isaac Barrow, whose father said that if the Lord intended to take any of his children he hoped it would be Isaac. Of himself he afterwards said:

"The proudest heart that ever beat,
Has been subdued in me;
The wildest will that ever rose
To scorn thy cause and aid thy foes,
Is quenched, my Lord, by thee."

Even the bar sinister may put its mark upon him and seem to doom him to obloquy and defeat. But history's pages hold

some illustrious names, which must not be written here for the pain it would give to the living, whose owners nothing could defeat. To such Tennyson sings the song of hope as he speaks of him

“Who breaks his birth’s invidious bar,
And grasps the skirts of happy chance,
And breasts the glow of circumstance,
And grapples with his evil star.”

It is in the power of every man to get possession of himself and train himself. “To wrest the kingdom of self from the evil one, to ascend the throne and wield the scepter, is an achievement to arouse the courage and quicken the blood of every young man and make him a true Knight of the twentieth century.” God gives him help. No duty is beyond us. If it were, it would not be duty. That great thinker, Horace Bushnell, never preached a greater idea than that every man’s life is a plan of God. God has a plan exactly suited to you, that comprehends all the agencies necessary to carry it out. He is the architect, you are the contractor and builder. The plan he has made for you, suits you, and would suit no one else that ever has lived or ever can live. In carrying out that plan, you show the only true originality. He who allies himself with God in thought and purpose may work out that plan even though he may see but few of its details at any one time. “Man may thwart but not improve God’s plan,” says Milford Riggs.

“Resolve to be thyself and know that he who finds himself loses his misery.”

EVERY MAN IS UNIQUE.

“Nature arms each man with such faculties as enable him to do some feat impossible to others,” says Emerson. “The great tendency of modern life with its enormous combinations, its concentrations of interests and efforts is to annihilate individuality,” observes a recent writer in “Success,” “but the great duty each one owes to himself is to preserve and develop it. He must not allow his education, his employment or his environment

to rob him of his distinctive personality, or efface the stamp placed upon him by the divine hand to distinguish him from all other men. It is his duty to preserve his individuality as he would his character, for it is a part of himself. Each one should say to himself: 'I have no double. When nature made me she distinguished me from my fellow man. There is no one else like me in all the universe, no one else who can do quite as well the thing I was specially made to do and I have some advantages over every other being ever born. These advantages I want to make the most of.'

"The trouble with most of us is, that we are content to be echoes, mere miniature copies of other people. Yet, since no two human beings are made alike, no one can quite take the place of another, nor can he do quite as easily or quite as well the thing which the other was made to do. It is futile as well as disastrous to try to mould ourselves to a different pattern from what nature intended for us. It is better to be an original shoe-maker than an imitation congressman, or a thumb-nail edition of some great lawyer. Whatever you are, or whatever you do, be yourself—be original. Don't be a negative copy of any one."

In the words of Dr. Trumbull: "We often think that, if we had that man's means, or that man's ability, or that man's opportunity, we could do something worth doing, but, as we are, there is no possibility of any great thing. Yet God does not want us to fill any other man's place, or to do any other man's work. God wants us to improve our own opportunity, with the possessions and the powers that he has given us. It is a very great thing for us to do the best we can do, just where and as we are. God asks no one of us to do more than this, nor has any one of us a right to do less."

THE MEN WHO DO THEIR BEST.

Examples are all around the young man, of men who have made manhood on a large scale and a small scale and on every kind of scale, the size of the manhood proportioned to the size of their possibilities—men who are prominent, and men who are

obscure; men who had all the help they could use, and men who had no help; men who had some advantages, and men who had positive disadvantages. They are all around us in high positions and humble positions; near enough to give us the shock of their personal power through contact and far enough off to give us the perspective of their noble lives. Imitate their examples.

God has left some of his work unfinished for the purpose of giving each man something to do and giving him room in which to work and grow great. To quote from Miss Anne Kirtley: "He has given us a nature that finds pleasure and deep happiness in the exercise of the faculties for construction. It is a universal desire, this—to express the self through some form of creation. The artist paints pictures because of it. He tells you he does not value the picture, but he loves the painting. The musician creates his rhapsodies because that seething, throbbing brain of his must find an outlet for self-expression. When we think that this making of himself a worthy man is a form of creation, and the highest form, that it is an art and to be placed above all other arts, we are greatly moved at our own exaltation—we rise above Raphael and Mozart." Under the blue dome of the ethnology building at the recent Pan-American Exposition at Buffalo were these true words of Ruskin, speaking to every one who looks, "The weakest among us has a gift."

CHAPTER III.

WHEN TO BEGIN.

THE young man who reads this has begun his task already. If he has begun wrongly he may be helped to right himself in some particulars, yet he can never be as right as he might have been, had he begun aright. He must begin the task as a boy and continue till the close of life. Whether playing or dreaming or working; whether at school, or at home, or in the church, or in the business house, or traveling, he must be carrying on that sublime work. In doing little things or great things, thinking the thoughts that lead to deeds, or cherishing the inarticulate feelings that lead to thought, he is at his task. Every moment is a moment of destiny, whether he is aware of the destiny-making character of his unconscious conduct or not.

The higher elements of honor and fidelity can show themselves in one thing as well as in another. President Roosevelt, in his "Strenuous Life," says: "A year or two ago I was speaking to a Yale professor, one of the most noted scholars in the country, and one who is even more than a scholar, because he is, in every sense, a man. We had been discussing the Yale-Harvard football teams and he remarked of a certain player: 'I told them not to take him, for he was slack in his studies, and my experience is that as a rule the man who is slack in his studies will be slack in his football work; it is character that counts in both.' " One is always on duty. Every act is a test that both reveals and determines character. Nothing is insignificant.

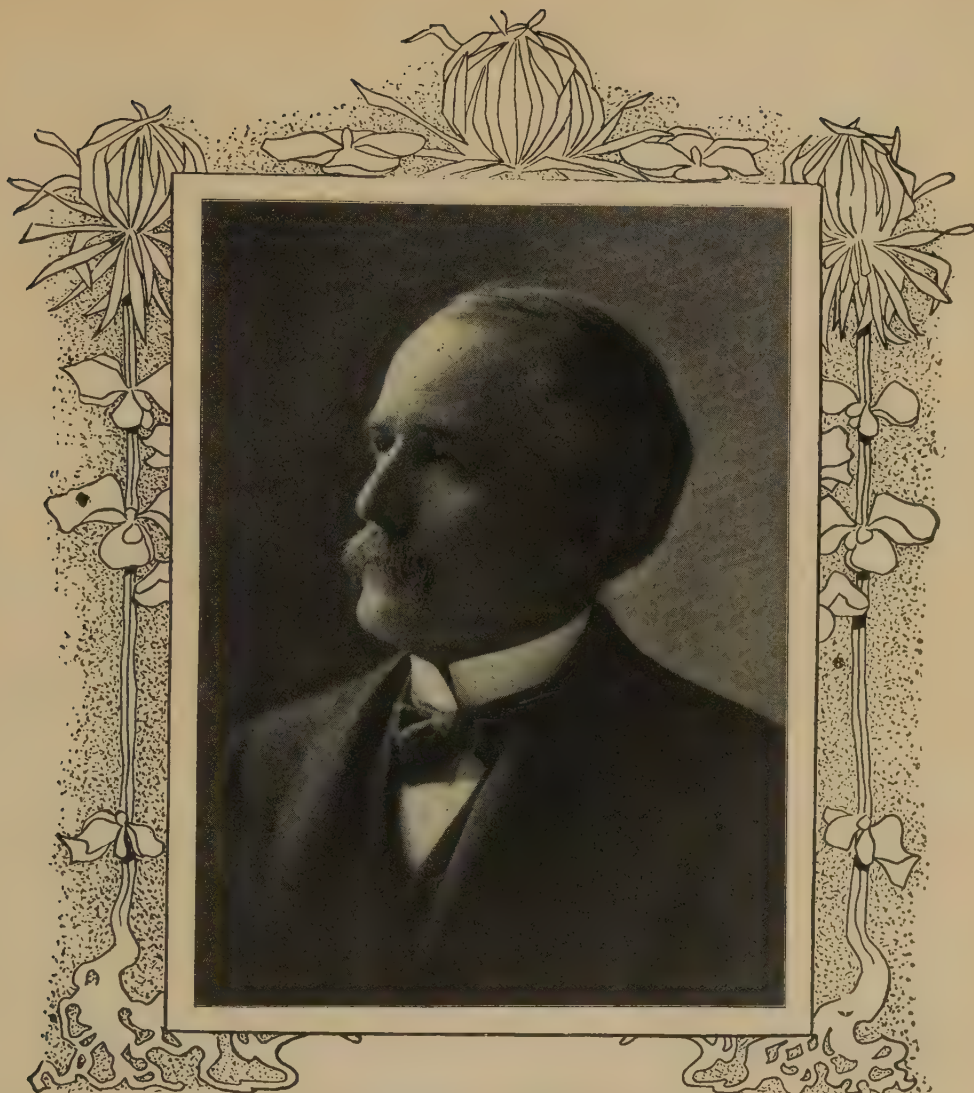
IT TAKES TIME TO LIVE.

"Begin right, and right away." Begin at the first of life, for it will take time to complete the task, and it can never be completed at all unless it is begun with the earliest years. An insect may come into existence mature, and finish up a well ordered and utterly worthy insect life in one day. But it takes time to

make men, or anything else that will last. "God cannot make a two year old colt in a day." A noted pianist, when asked how long it had taken him to acquire such skill replied, "by practising twelve hours a day for twenty years." Dr. Lyman Beecher, when asked how long it had taken him to prepare a certain sermon, replied, "forty years," meaning that, in the preparation of that sermon, he had utilized the powers and resources which he had been acquiring and maturing during his whole previous life. A great vocal teacher said to his restless pupil: "Study one year and I will teach you to sing very well; study two years and you may excel; study three years and I will make you the best tenor in Italy; and if you will devote yourself as I direct for four years, you may bring the world to your feet." The cheap schools that promise to teach you all that is to be learned of a subject in one session are a brazen fraud, because the mind cannot grow as rapidly as that; and education must produce a permanent, sane growth of the mind or it is not education at all. According to some reliable physiologists it takes a man's brain twenty-eight years to reach maturity. Begin at once, for it takes a whole lifetime to make a life.

THESE PRECIOUS YEARS.

Begin at the first of life, for it is the time Nature has ordained for such work. It is said that a child gets more information about the world and about people between the time it is eighteen months and three years old, than during all the rest of its life. That may be true, yet from three years on till thirty is a very plastic period. If one ever gets possession of those varied and intractable powers of his, it must be then. He must catch them early. If he ever gets himself rightly related to his own multi-form environment it must be during that period. If he ever gets his perverse powers fully disciplined, it must be then. Whether one gets into his life-work early or later, after a course at college or without such a course, he must get at the making of his manhood with the very first dawning of the power of self-direction. Roosevelt, in an article on the American boy, says: "The chances are strong that he won't be very much of a man unless



GOV. W. E. STANLEY.

"The importance of the young man as a factor in our business and commercial enterprises is being largely recognized. This is a pressing age. Their tireless energy and splendid enthusiasm are being more and more sought after to push our large business interests forward. The young men are taking care of the business of the country and these interests should take care of them."

W. E. Stanley

Gov. Stanley was born in Ohio, 1848; became resident of Kansas in 1870; lawyer at Wichita; Judge of Supreme Court; elected governor, 1899; at one time superintendent of the largest Sunday school in the state.



PRESIDENT DAVID STARR JORDAN

"Let the youth fill his mind with warm enthusiasms, with noble ideas of manhood, of work, of life. Let him feel that life is indeed worth living; let him believe that love, and friendship, and faith, and devotion are things that really exist, and are embodied in men and women. Let him learn to know these men and women, whether of the present or of the past, and his life will become insensibly fashioned after theirs."

David Starr Jordan

Dr. Jordan is a native of New York; graduated at Cornell; was appointed president of Leland Stanford University in 1891; a vigorous writer on scientific, sociological, and moral themes. His writings and speeches command attention everywhere.

he is a good deal of a boy. He must not be a coward nor a weakling, a bully, a shirk or a prig. He must work hard and play hard. He must be clean-minded and clean-lived, and be able to hold his own under all circumstances and against all comers. It is only on these conditions that he will grow into the kind of American man of which America can be proud."

No part of life must be spoiled, neither the early nor the latter part, for there can be no second edition of life. A book may be revised and improved, have all errors eliminated and all lack supplied, but it is not so with life. We pass this way but once. We cannot change the past nor alter a line of our history nor undo a single deed. What remains may be made worthy, but not so worthy as it might have been, had the first part been made worthy. If the whole life is to be good, every part must be good. One corrupt year of life, like a speck in an apple, is likely to taint all the years, though they be four-score and ten.

A LONG LIFE FOR A GREAT TASK.

Begin at once and think of the vastness of the undertaking. What a difference between the acorn that one holds in his hand, and the giant oak that lifts its branches into the boundless sky. That difference, however, the acorn itself has gathered out of its environment of soil and moisture and air and sunshine. What a vast difference between the one bushel of wheat which the farmer sows in the autumn and the twenty bushels that he gathers next harvest time. But that one bushel has gathered up all of those other nineteen bushels from its environment. What a difference in physical bulk, between the boy of ten and the man that he will become at thirty. That difference the boy's own body shall gather from his environment of air and food and water and sunshine. If he does not begin before he is thirty, he will never attain manhood's size. There is a vast difference between the little mind and the great intellect which it is to become, and that mind will gather the rest of itself from its environments of truth and fact, as it finds them in Nature and man and God.

CHAPTER IV.

THE ART OF ARTS.

THE art of living is the highest art of all. A true work of art embodies the highest conception of beauty or sublimity of which the artist is capable. A life must be constructed according to the truest principles of beauty, truth and goodness, and when the product is finished, at the close of life's day, it must be recognized as a work of art, by men and angels and God himself.

The making of life is a work of art and the highest art, because what we are is of more consequence than what we do, what we become more important than what we achieve. We are making ourselves all the time, by means of what we are doing. The architect is primarily building houses that other men may have homes and places of business, but he is really doing it, that, by means of it, he may be planning and building the invisible structure of his own character and be teaching all others to build their characters as well. The painter is filling the canvas with glory in order that he may be helped thereby to get vision of the invisible glory of character and embody it in his own life. The sculptor is engaged in the higher work of chiseling himself into dignity and beauty. The musician is trying to make of himself a song and a symphony; the poet to make himself a beautiful creation and a rhythmical speech.

Making a life is the art of arts, for the life will last forever. When Sir Christopher Wren constructed St. Paul's Cathedral, London, he digged down and down, past all "made earth," as he thought, till he seemed to strike immovable foundations, for he said: "I am building for eternity." Yet it has since been discovered, that the Romans had built up the ground on which St. Paul's rests and now it is shaking on its foundations. The one who builds a life works for eternity. The arts all have sugges-

tions for us in prosecuting the high art of life, for this is their goal, and to teach us how to live is their chief mission. They give pleasure, instruction and inspiration, and we may at least get instruction from them as we think of the great art in which we are all workers.

BUILDING TO LAST.

No more majestic symbol of life is to be found than architecture affords. When God would tell the people of the perfect one, where would be the meeting place for himself and man, he had them build the temple, of which Edersheim says: "There has not been in ancient or modern times a sacred building equal to the temple whether for situation or magnificence," as it stood on the crest of the hill "a mass of snowy marble and gold." That temple was a symbol of man, when reconstructed according to the pattern of Christ and became the residence of God's spirit and all highest impulses and graces. Life is a building. As the plan of the temple was first in the mind of God, so is the plan of each life, and to work out that plan is to make life a glorious temple. The wide area from which the materials of your life are gathered is startling. For the temple of Solomon, Africa gave up her ivory and other treasures, Europe her precious metals, and Lebanon her superb timbers. From the generations gone by the precious material came, for David, whenever he took the rich spoils of kings in battle, and whenever tribute was sent by the petty kings round about, laid it all away for the building of the temple. And as to the people engaged in building, there were not less than 200,000 in all—Jews, Canaanites, Egyptians, Tyrians and Sidonians, good, bad and indifferent, all helping in one way or another to build the great house. There is here a sublime parable of life. A million people are helping to make us.

The costliest material, too, was used in the temple. For the foundation the white marble from the surrounding hills in the west. For finishing and ornamenting the temple only gold is good enough, for silver was almost as plentiful as stones in Solomon's day, and was not much thought of. And when they came to tim-

bers, they must have cedar, which is the best, and cedar from the mountains of Lebanon, the best cedar in the world. On the slopes of Lebanon they grew for a thousand years and never decayed, and when polished a fine and beautiful grain came out that made the wood look like a work of art. Only the best material must be put into life—the noblest thoughts and aspirations, and the finest deeds.

Longfellow's prayer of the ship to its builder may well be the utterance of every earnest heart:

“Build me strong, O, worthy master,
Staunch and strong, a goodly vessel,
That shall laugh at all disaster
And with storm and whirlwind wrestle.”

A little different figure of the builder is presented to us in the closing lines of Holmes' "Chambered Nautilus," yet, just as full of teaching. The Nautilus builds cell after cell, leaving each old and entering each new:

“Build thee more stately mansions, O, my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven, with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.”

THE HIGH IDEAL.

Perhaps you may sing with Anna Robinson Brown:

“I have laid each stone in its measured place,
Turret, and tower, and stair,
Pillars and carvings that stand on their face;
And I know that my work is fair.

“Yet the doubt of its beauty and worth grows strong,
Now that my work is done;
And I find the thought I have held so long
Not worthy to stand in stone.

“And the question comes, as its towers gleam high
O’er the lower walls of the town,
Have I raised earth’s dirt to thy feet, O sky,
Or dragged thy crystal down?”

Life is like sculpture, as it carries out the harmonious and majestic forms of beauty from the rock of character. As Michael Angelo saw the angel sleeping in the Parian marble and longed to seize the chisel and release him, so may one see the heroic form of his own self in the unchiseled life before him.

“Chisel in hand stood the sculptor boy,
With the marble block before him,
And his face lit up with a smile of joy
As an angel dream passed o’er him.
And he carved that dream on the yielding stone,
With many a sharp incision;
In heaven’s own light the sculptor shone:
He had caught that angel vision.

“Sculptors of life are we, as we stand,
Our lives uncarved before us
Awaiting the time, when, at God’s command,
Our life-dream passes o’er us.
Its heavenly beauty shall be our own,
Our lives that angel vision.”

The pictorial art is not without its suggestions for the art of living. As another says: “Every thought and feeling is a painting stroke, in the darkness, of our likeness that is to be; and our whole life is but a chamber, which we are frescoing with colors that do not appear while being laid on wet, but which will shine forth afterwards, when finished and dry.”

To the same effect sings Whittier:

“We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future’s atmosphere
With sunshine or with shade.
The tissue of the life to be,
We weave with colors all our own,
And, in the field of destiny,
We reap as we have sown.”

Sir Joshua Reynolds tells us how long it took him to get the full effect of Raphael's frescoes. Yet one never gets the full effect of that ideal life which he is day by day trying to reproduce on the canvas of his own soul.

LIFE THAT IS LIVED IN TUNE.

The art of music is one of the most striking symbols of the art of living. There is the possibility of music in all substances, and there are the raw materials all around us to be built into character,—truth and beauty and goodness. There are tender emotions expressed in sound, so that as Kepler looked into the skies and said: "I think thy thoughts after thee, O God," a Beethoven, passing the sounds of nature through his soul and chastening and harmonizing them, can say, "I feel thy heart beating to mine, O God;" there are tender emotions flowing into life to make it bright and sweet and inspiring. Music brings all these sounds of nature into harmony; life brings varied powers into unity. Music socializes sounds of various kinds, as found in substances and expressed in instruments; life is symphonized to other lives. Music is the art in which we express our transcendence of nature: life, in its higher obedience to God's laws, steadily rises into the divine, taking on the beauty and sweetness of heaven. Every life that is lived in tune, counts one in the grand orchestra of humanity. Some one has said that a good orchestra is a true symbol of a perfected human society.

The true art of living, in its simplicity and gentle melody growing into perfect harmony, is fitly set forth in the familiar words of Channing: "To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly; talk gently, act frankly, to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never;—in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony."

Perhaps the most striking of all the symbols is poetry. Life

must be rhythmical, singing of the deep truths that exist in the heart of God and break into utterance in human speech and in human life; life must have ideals which the imagination must construct; life must have intense feeling. Poetry includes all these things: the true life is a poem—now dramatic in its interaction with other lines, now epic in its heroic deeds, now lyric in its melodious and happy flow.

THE POEMS OF GOD.

“One of the earliest and most majestic names for God is Maker, Creator,” writes Dr. H. C. Trumbull. “Few realize that in using this term they are literally calling God a poet. Very beautiful and significant is the Greek word *poiema*, or ‘poem,’ in the New Testament. It is used but twice. In both cases it refers to God’s work, and not man’s. In the first instance it calls nature a poem, and Paul, the writer, declares that the pagan world was utterly without excuse for its lamentable and culpable ignorance of God, because he had manifested himself unto them, revealing clearly his everlasting power and divinity in his ‘poem,’ ‘the things that are made.’ A landscape is a poem; a sunset sky is a song; a bird-note is a ripple of the eternal and elemental music; a firmament filled with glowing constellations is a symphony, revealing the infinite and exquisite perfection and power of the Maker.

“A Christian is God’s poem. Addressing the saints at Ephesus, Paul said, ‘We are his workmanship (his poem), created in Christ Jesus unto good works.’ Of no others could the Apostle say this. No man ever wrought out in his character, by self-effort, the qualities that made his life a revelation of God. As a statue is a poem in marble, as a painting is a poem in color, as an oratorio is a poem in music, so a renewed man is a poem in life, a creation designed as an expression of God’s innermost being. Beautifully has it been said, ‘God has a thought,—a thing of beauty. He wants to sing it through you. He will not lose his thought, even though you refuse; for he will sing it through some other life, and the loss will be yours, and not his.’ ”

CHAPTER V.

THE YOUNG MAN'S ERA.

EVERY age has been hospitable to young men and it is a mistake to suppose that they were first discovered in the nineteenth century. They have always been welcomed to the ranks of the workers for life's prizes, and every age has furnished an encouraging number of young men who have won immortal fame through great achievements. Beginning with Joseph we might easily call a roll that would include a fair proportion of all the world's great men.

And yet, as a matter of fact our age is pre-eminently the young man's era. He is more in evidence and more in demand and more comfortable in his place in the world. Conditions are very favorable to him and have been for more than a century, in Europe and America. Mr. E. R. Holmes calls attention to array of youthful rulers.

YOUTHFUL RULERS.

"President Roosevelt, not forty-three years old, has again called attention to the prominent part that young men are playing in present-day affairs. Curiously enough, however, Mr. Roosevelt is the oldest of at least nineteen of the prominent rulers of the earth. He is just three months older than Emperor William of Germany, and Czar Nicholas of Russia is only thirty-three years of age. The emperor of China is twenty-nine. Victor Emmanuel III., of Italy, is one year younger. Queen Wilhelmina, of Holland, is twenty-one. Though not yet actually ruling, Alphonso XIII., of Spain, is but fifteen. His royal neighbor, Charles I., of Portugal, is a year under forty. Abbas II., Hilma, khedive of Egypt, is but twenty-seven. Alexander of Servia is twenty-five. Ferdinand I., of Bulgaria, will be forty-one next February. Thanh-Tai, king of Siam, is twenty-two. One of the rulers of the small German states, Ernest Louis, grand duke of Hesse, is thirty-three; Charles Edward, duke of

Saxe-Coburg, is seventeen, and Frederick, prince of Waldeck, is thirty-six. R. Iglesias, president of Costa Rica, is forty. The sultan of Morocco, Abdul Azziz, is twenty-three; and the maharajah of Nepál is twenty-seven. Prince George, of Greece, governor of Crete, is thirty-two. In our own country, Governor J. C. W. Beckham, of Kentucky, is thirty-two."

To this list may be added many young men prominent in public life. Mr. Cortelyou, private secretary to the president, is still younger than Mr. Roosevelt and has come up by his own unaided exertions. Mr. Charles R. Crisp was elected to congress from Georgia at the age of twenty-eight; J. W. Bailey from Texas at twenty-eight, and later elected to the senate at thirty-eight; Martin H. Glynn, from Albany, New York, at twenty-seven; George B. McClelland, from New York City, at thirty; W. J. Bryan at thirty, and famous for his tariff speech at thirty-one; Mr. Marion Butler was elected to the United States senate at thirty-two; Senator Beveridge at thirty-six. Lord Curzon, who married Miss Leiter of Chicago, was made viceroy of India at thirty-nine; Lord Rosebery was a minister at thirty-four. J. H. Eckels was made comptroller of the treasury at thirty-five, and was succeeded by Charles G. Dawes, a young man of thirty-three. To quote further from Mr. E. R. Holmes:

YOUNG MEN IN BUSINESS.

"A gentleman went, a few years since, to the publishing house of Charles Scribner, in New York, and asked to see an elderly representative of the firm. He was introduced to the head of the advertising department, who was twenty-six years old; to the manager of the educational department, who was a year younger; to the business manager of the magazine, who was twenty-seven; to the general traveler, who was twenty-eight, and to the junior partner, then just twenty-seven years old. Failing still to find a man to confer with, of the age he deemed necessary, he asked to see the head of the firm, Charles Scribner, and found him to be only thirty-five years of age.

"Of the thirty former young partners of Andrew Carnegie, as they were called, few are now over forty years of age. Many

of them, already millionaires, are but little over thirty. Charles M. Schwab was general manager of the Homestead Steel Works at twenty-three. Perhaps the next figure in the gigantic corporation is W. E. Corey, who is thirty-three years of age. Fifteen years ago he carried water to the thirsty toilers in the works. A. R. Peacock, the first vice president, is thirty-five years old. He got into the firm through selling linen to Mr. Carnegie. Lawrence C. Phipps, the general treasurer, is thirty-nine years of age.

"A yearly salary of \$75,000 was paid to Conrad H. Mathieson, as head of the Chicago Sugar Refining Company, when he was thirty-two years old. Clement A. Griscom, Jr., became manager of the American Line of steamships, at thirty-one years of age. Each had worked up from the lowest rank. John Claflin, sometimes called the greatest of dry goods merchants, became a junior partner at the age of twenty-three. William H. Cooper took the management of the New York store of the Siegel-Cooper Company, when just thirty years old.

MEN OF LETTERS.

"The youngest college president is said to be John H. McCracken, who, at twenty-five, presides over Westminster College, at Fulton, Missouri, while his father, Henry M. McCracken, is the executive head of New York University. President Boothe Colwell Davis, of Alfred University, New York, was elected when thirty-two years old. Rev. Burris A. Jenkins was two years younger when he became president of the University of Indianapolis. Dr. Daniel E. Jenkins, president of Parsons College, Iowa, was just thirty years of age when he took the place, in 1896. Dr. Jacob Gould Schurman was thirty-eight years old when he went to preside over Cornell University.

"Jerome K. Jerome was twenty-nine at the time of the printing of 'Three Men in a Boat,' and J. M. Barrie was a year younger when 'Auld Licht Idylls' showed that he had started up the right ladder. H. Rider Haggard found a gold mine, in 'King Solomon's Mine,' at thirty. Israel Zangwill, when twenty-eight, wrote 'The Children of the Ghetto,' which is one of his best works. 'The Stickit Minister' came from the brain of S. R.

Crockett at thirty-three. Winston Churchill, whose 'Richard Carvel' and 'The Crisis' have been recent successes, was born late in 1871, and has thus attained a literary reputation before he is thirty. Hobart C. Chatfield-Taylor was given the decoration of Isabella the Catholic at twenty-eight, for his works on Spanish history. Stephen Crane was a journalist at sixteen, and noted in America and England at twenty-six. He died at twenty-eight. Richard Harding Davis was well known at thirty. A. Quiller-Couch wrote 'Dead Man's Rock' at twenty-four. Rudyard Kipling attained to his remarkable vogue in 1886, when about twenty-three."

Mr. W. H. Hamly in "Success" speaks of a western young man, Mr. Walter Williams, editor of the Herald of Columbia, Missouri, who, starting as a "printer's devil," worked his way up, till at twenty-eight he was president of the National Editorial Association, and, several years later, is rising into wide fame as writer and lecturer. Mr. Clyde C. Tourgee is United States consul at Bordeaux, France, at twenty-five. Mr. H. M. Shrady, whose works in sculpture in decorating the Pan-American Exposition were numerous and admired, is only twenty-eight years old.

But from the very beginning of our national life, young men have performed vital service and won high honors. This from the Washington Star:

EARLY FAME IN POLITICS.

"Thomas Jefferson, in the continental congress, wrote the declaration of independence when he was thirty-three. He had entered the Virginia legislature at twenty-six and had obtained prominence there.

"Alexander Hamilton surpassed his great opponent, Jefferson, in early advancement. He was a member of congress at twenty-five and a member of President Washington's cabinet at thirty-two.

"James Madison was a congressman at twenty-eight and John Randolph at twenty-six, while John Quincy Adams was appointed minister to England and the Netherlands at twenty-seven.

"Washington himself had been a striking instance of precocity in the public service, for he was appointed adjutant-general of

the Virginia troops at nineteen, at twenty-four received the chief command of the Virginia forces, and was but forty-three when he took command of the American army at Cambridge.

"Daniel Webster entered congress at thirty and Henry Clay was appointed a senator at twenty-nine, before he was of constitutional age. Clay had previously won a great reputation as a member of the Kentucky legislature. He was elected speaker of the national house of representatives at thirty-four.

"John C. Calhoun entered the South Carolina legislature at twenty-five and Congress at twenty-nine. At thirty-five he became secretary of war and occupied the office seven years.

"Andrew Jackson was a marvel of precocity. He had carried a flintlock musket as a soldier of the revolutionary army at the age of fourteen. At twenty-three he was appointed by Washington district attorney of Tennessee. He was a United States senator at thirty. He did not reach the presidency until he was sixty-two.

"John C. Breckenridge was the youngest vice-president the country ever had. He was elected on the ticket with Buchanan when he was thirty-five. He had been elected a member of congress at thirty."

WHAT YOUNG MEN HAVE DONE.

From lists of famous young men and their youthful achievements the young man may gain a certain encouragement notwithstanding the fact that many of these remarkable deeds must be attributed to the early flowering of exceptional genius rather than to ordinary exertions. But such reviews show how large a part youth has played in the making of the world's history, literature, art, music, science, and business. Some of the most striking examples of the achievements of young men, culled from newspaper columns and many sources, may be given here.

In history and politics young men have always been near the front as rulers, warriors, orators, lawyers, legislators. Alexander the Great finished his conquests of the Eastern world before he was thirty. Cæsar was not twenty when he became prominent in Roman politics, and was the leading spirit in Roman affairs before thirty.

The first Prince of Orange exhibited his wonderful military

talents at the age of seventeen. Maurice, the son of the first "Prince of Orange," showed himself a born soldier at fifteen. Gustavus Adolphus was scarcely more than twenty-one when he entered upon his great military career. Charles XII. of Sweden, when he was a very young man, entered upon his career of glory. Peter the Great exhibited wonderful military genius before he was sixteen. Prince Eugene exhibited military talent at the age of thirteen. For hours he would sit poring over a map, and when asked what he was doing the child answered that he was planning a campaign. Napoleon was twenty-four when he distinguished himself at the siege of Toulon, and laid the foundation of his future fortune.

STATESMEN IN THEIR TWENTIES.

Sir Thomas More was sent to parliament before he was twenty-two. Lord Burleigh was a minister in parliament before he was twenty-two. The Duke of Marlborough showed military talent in boyhood. He was fond of the society of military men, and before he was fifteen astonished them by his questions with regard to military maneuvers and by his acute criticisms on strategic movements. William III. of England exhibited his remarkable military genius before he was twenty. Clive was only a little over twenty when he embarked on his career of conquest in India. As a boy he exhibited military genius, and when only nine or ten years of age formed all the idle lads of his native village into a military company, and laid the merchants and shopkeepers under tribute of apples and half pence. Pitt was chancellor of the exchequer before he was twenty-five.

Washington was only twenty-three when made commander-in-chief of the forces of Virginia. Franklin was widely known as a writer on economy and political subjects before he had reached twenty-five. Patrick Henry was known all over the American colonies as an orator long before he was thirty. Jay, when only twenty years of age, wrote the "Address to the People of Great Britain," which is one of the immortal documents of the revolution. Hamilton, at the age of sixteen, wrote political essays that were credited by the general public to Jay. Jefferson, before

thirty, was considered the shrewdest political economist of his time. Fisher Ames' greatest speech is said to have been made when he was twenty-three.

THE CLASSIC WRITERS.

In literature, from the earliest times, genius and hard work have often produced rich fruitage early in life. Aristophanes produced his first comedy, "The Banqueters," when he was too young to compete for a prize at the Olympian games and the play was produced under the name of another. It was a great success, and made his reputation as a comic dramatist. Plautus was noted as a comic dramatist before he was thirty. Livy began his "History of the Roman State" at twenty-four. Horace wrote odes when about sixteen years of age, and was famous at twenty-five. Tacitus is said to have begun his "Annals of Rome" before he was twenty-six. Martial, the Latin satirist, wrote epigrams when he was only twelve years old.

Chaucer was well known at court as a poet before he was twenty-five. Tasso is said to have planned his great epic when only nineteen. Bacon entered Cambridge at thirteen; at sixteen he wrote against the Aristotelean logic; at twenty-six he had completed the "Novum Organum." Fuller published his first church history at twenty-three. He often said later in life that he had never exceeded that first work. Taylor was the court chaplain at twenty-seven, and said afterward that he preached his best sermons before attaining that age.

Moliere finished a comedy, one of his best, at seventeen. Corneille had planned a tragedy before he was ten. Lamartine's best poetry was written when he was no more than twenty years of age. Voltaire wrote his first poems at the age of twelve, and was the first poet of the age at twenty-six.

MODERN AUTHORS' EARLY ACHIEVEMENTS.

Kant began his philosophical and metaphysical speculations before the age of eighteen. Fichte was celebrated for his writings on philosophy before he was twenty-five. Schiller was widely known as a poet before the age of twenty. Goethe had produced a considerable number of poems and several dramas before he was

twenty. Lessing is said to have begun "Sarah Sampson" at eighteen, and to have finished it before twenty. Hegel began writing essays on the philosophy of history before he was twenty.

Shakespeare's first play was said to have been written at about the age of twenty-seven. Dryden's poems were extensively read before their author was seventeen years of age. Milton wrote "Comus," by some esteemed as one of his most charming poems, at twenty-six. Congreve produced "The Old Bachelor" at twenty-one, and "Love for Love" at twenty-three. Each is esteemed a masterpiece of its kind. Browne, after four years' work, finished the "Religio Medici" at twenty-seven. Beaumont wrote all his brilliant dramas before he was twenty-nine, at which age he died. Ben Jonson wrote "Every Man in His Humor," considered by competent critics to be his best, at twenty-two. Hooke's first works were published when their author was barely fifteen years of age.

THE ENGLISH NOVELISTS.

Fielding was extensively known as a novelist and general litterateur before he was thirty. Sterne was widely known in the literary circles of London and England before he attained thirty. Steele was famous as a writer before he attained the age of thirty years. Smollett wrote "Roderick Random" at twenty-seven. It has generally been considered his best work. Burke was twenty-six when the "Essay on the Sublime and Beautiful" was published; it is said that he began it between twenty and twenty-one. Cowper was known as a poet in early life, though he did not produce his best works until attaining a mature age. Chatterton was not twenty when he died.

Richardson planned several novels early in life, but, devoting his attention to business, did not complete them until he had attained mature years. Pope wrote his "Ode to Solitude" when he was ten, and his "Essay on Criticism," by many considered the best of all his works, when he was barely twenty-one. Hume published his brilliant "Philosophical Essays," which must have occupied his time during several years, at the age of twenty-six.

Moore wrote poetry and dramas when a boy at school, and afterward pronounced them his best. Young produced several of

his most acceptable poems before reaching the age of thirty. Sheridan Knowles had produced several successful dramas before attaining his twenty-first year. Collins' magnificent "Odes" were written, published and admired before the author was twenty-six. Akenside produced his masterpiece, "Pleasures of Imagination," when he was twenty-three. Sheridan produced "The Rivals" at twenty-four, and was otherwise known at that age as one of the most promising young men of his time. Campbell wrote "The Pleasures of Hope" at twenty-one. He never did better afterward.

Wordsworth gave the world a volume of poetry at twenty-three, and some of its lines were much better than any he wrote afterward. Coleridge is said to have begun work on the "Ancient Mariner" when he was about fourteen years of age. It was printed and given to the world when he was seventeen. Byron was only twenty-four when the second canto of "Childe Harold" appeared. He was a beardless youth when he wrote "English Bards and Scotch Reviewers." Hood's poems were admired before their author was twenty years of age. Hunt wrote some of his critical essays at fifteen, and later in life declared them to be his best.

Keats, the "Poet's Poet," made himself immortal in English literature before his death at twenty-four. Shelley produced all his wonderful works of imagination before the age of thirty, at which he died. Burns produced his first volume of poems at twenty-eight, and had he been favorably situated the book might have appeared much earlier. Tennyson was eighteen when his first book of poems appeared. Hallam while a boy at school planned his "History of the Middle Ages," and began the work while in college. Dickens was a mere boy when he began his "Sketches by Boz." Hazlitt finished the "Principles of Human Action" at twenty-five. He once said that he spent eight years' work on it, and if this statement is correct, he must have begun it at about seventeen.

Wirt produced his best literary works very early in life. When he began to rise at the bar he gave up literature. Cooper produced his best tales when a young man. He always believed his first, written when he was about twenty, was his best. Irving's early works are, by competent critics, pronounced the best of his writ-

ings. Later in life he became prosy and prolix. His "Life of Washington" is almost unreadable. Bryant was only a boy when he wrote "Thanatopsis." He disliked to think that he never did anything better, and it generally displeased him to have this poem complimented. Not a few critics pronounce Webster's earliest orations to be his best. Dana's early writings, produced before he was twenty-seven, are generally declared to be his best.

GREAT PICTURES OF YOUNG MEN.

Among artists, Fra Angelico painted a superb altar piece before twenty. Fra Bartolomeo executed two altar pieces before seventeen. Il Perugino had finished an altar painting at fourteen. Raphael showed his artistic abilities at the early age of twelve, when he was widely known as an artist in oil. Tintoretto at nine years of age showed such marked talent in sketching that he was the wonder of his native town.

Titian began his long series of allegorical works at fourteen. Correggio manifested his superb artistic genius at fourteen. Veronese showed the modest beginnings of a great artist at six. Michael Angelo at the age of sixteen entered an artistic competition with the best-known artists of his time. Leonardo da Vinci painted several greatly admired allegorical pictures before he attained his majority. Guido Reni executed several masterly landscapes in oil before seventeen.

Hans Holbein was known all over Germany before he had reached the age of nineteen. Kaulbach at seventeen was pronounced the first artistic genius in Germany. Albert Durer was considered a great artist before he was nineteen. Rembrandt had finished a portrait before he was twelve. Rubens had finished a number of greatly admired portraits before he was sixteen. Van Dyke was widely known as a portrait painter before he was nineteen.

Claude Lorraine began landscape painting at thirteen. West was only eight when he showed his marked artistic talent. David, the great historical painter, was noted for his genius at thirteen. Landseer began his studies of dogs at six. Alma-Tadema executed one of his best classical pictures before he was seventeen.

MUSICIANS WON RENOWN AS BOYS.

Most of the great musicians produced great works before they were twenty. Palestrina wrote a mass before he was twenty. It was in his characteristic style of solemn counterpoint, and was considered one of his best. Bach wrote figures and studies in counterpoint before he was nine years old. Handel had produced an opera before he was fifteen. Haydn had produced several masses and operas, together with a quantity of instrumental music, before he was seventeen.

Beethoven was known as a skillful composer before he was nineteen. Schumann wrote studies for the pianoforte before he was seventeen, and several of his most finished pieces were published ere he had reached the age of twenty. Mozart was the composer of a sonata before he was six; at nine he produced his first mass, and before he was twenty he was known all over Europe as a composer of church and operatic music, and of quartets and symphonies. Schubert wrote a number of popular songs before he was eleven. He died young, and the 1,500 songs and other musical compositions accredited to him were all produced in about twenty years.

Auber wrote an operetta for the stage before fourteen. Weber had planned a grand opera at the time he was twelve. Cherubini had produced a number of solos and choruses at the age of ten. Berlioz prepared a symphony before he attained the age of sixteen, and ten years later it was produced almost unchanged, giving great satisfaction. Wagner planned a series of German operas by the time he was twenty-three, although his design was not carried out for many years.

THIS IS THE YOUNG MEN'S AGE.

Without doubt, the public is now in a most generous state of mind toward young men. One reason is that so many men have achieved a prominence that compelled recognition. Another reason is that young men touch the sentiments most acutely and bring out all that romantic interest that the public loves to feel. Young

men are also brought to the front by the great variety of tasks awaiting any who will perform them. The resources discovered in the soil and under the soil offer fields for most varied exertion. The newly discovered powers of nature need many minds to study and many hands to master them. The poor boy has a chance as well as the rich, and almost all the rich and prominent men of to-day were the poor and obscure boys of yesterday.

The young man is appreciated and that is his opportunity. The public may even give him more than his share of consideration. But whether that is so or not, no young man is wise who fails to see his opportunity and meet the expectations. If the public is overindulgent he must be over diligent and conscientious in his fidelity to the opportunities they give him. He is true to himself only as he is true to them. He shows his appreciation of all young men of the past, as he wisely makes use of the present. This is the finest time in the history of the world for young men. President Roosevelt says: "The young man of to-day has greater opportunities for advancing himself and achieving real success than any men have ever had before. Everything offers better chances, and all a boy needs is education enough to appreciate them when they are here. That is one of the chief values of a good education."

"Mourn not for the vanished ages,
With the great heroic men,
Who dwell in history's pages,
And live in the poet's pen;
For the grandest times are before us,
And the world is yet to see
The noblest worth of this old earth,
In the men that are to be."

Before he begins and as he proceeds the young man must have his dreams.

CHAPTER VI.

ALL ARE DREAMERS.

ALL are dreamers, young and old, without any exception. The first thing anybody does, of any importance, is to dream. We should have no future but for our dreams. Memory presides over the past and brings up persons and places and events and experiences for our pleasure or pain, for our profit or punishment. Imagination presides over the future and over the unseen. Out of the material gathered by memory, and brought from the past, as well as out of what it sees in the present, it constructs images of what we want or expect or fear. Psychologists tell us that no one ever sleeps so heavily as to be wholly unconscious, and all men dream sometimes, whether they remember the dreams or not. No one lives so heavy and lifeless a life as not to have dreams of what he would like to achieve or become. Imagination is the image-making power. To imagine a thing is to make an image or picture of it—and every one is a royal image-maker.

Memory deals with the things that have been; imagination constructs things that are to be. Memory brings in the actual and known; imagination works toward the ideal and unknown. When we hear of a person whom we have not seen, we instinctively make an image of him; when we read of a place which we have not visited, we form a picture of it for our mind's eye; when we hear an experience told by another that is new to us, we try to imagine what it is; when we look into our own future we make an image of it as we would like it to be. That image is our ideal and the realization of our purpose and our dream. Over one of the entrances of the Ethnology building at the Pan-American Exposition were these words from Emerson: "O rich and various man, thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain the geometry of the City of

God; in thy heart the homes of love and the realms of right and wrong." Through the door of the imagination God has access to us.

Our dreams reflect our present character and indicate what we are to become. They are, as Jean Paul says, the "higher half-shadows of reality." When we cease to paint pictures of the future, death has already set in on us. Bayard Taylor said, "I will become the sculptor of my own mind's statue." The childhood of man is longer than that of the heart in order that there may be more time to dream, as a preparation for his career.

"Dreams are the light of clearer skies,
Too dazzling for our naked eyes;
And when we catch their flashing beams,
We turn aside and call them dreams.
Ah, trust me, every thought which yet
In greatness rose and sorrow set,
Which time to ripening glory nursed,
Was called an idle dream at first."

As H. W. Mabie says: "As a beautiful woman furnishes her home until it becomes an externalization of her own ideals and qualities, and then fills it with the charm and sweetness of her own personality, until it becomes a material expression of her own nature, so do we all, silently, and, for the most part unconsciously, form spiritual environments and fashion the world in which we live."

LIFE IS THE HISTORY OF ONE'S DREAMS.

As our characters grow those images change, and the history of our enlarging dreams is the history of our lives. We follow the vision. Says Dr. Cortland Myers: "The imagination is the world's greatest explorer. It has been the forerunner of every Columbus, Shakespeare and Wordsworth and Tennyson and Isaiah, and all their company of nobility simply drew aside the veil from realities. Ideals are the stars which God places in the sky of young manhood and womanhood like the other stars above the pathway of traveler and mariner. The wise men who follow this light always

reach a Bethlehem." No real life was ever lived out that was not first dreamed out. "In the long run a man becomes what he purposes and gains for himself what he really desires." "Look higher if you would live higher."

Ferris first conceived a general plan of the great wheel, but he was assured by all the engineers that it could not be constructed. Still he kept on reconstructing that wheel in his imagination, till, one day sitting in a restaurant in Chicago, it flashed before him in its perfection and he walked out of that restaurant with only one thing to do, viz., to make the pictured wheel the actual Ferris wheel. The merchant looks along down the years and sees himself at the head of a great prosperous business, and then he strives to make the reality correspond with the dream. Mr. Thomas W. Lawson, the millionaire of Boston, who gave \$30,000 for a carnation plant, and who seems able to achieve financial miracles, was discussing in the "Saturday Evening Post" a "Formula for Money Making," and this is one thing he said: "I am only doing to-day what I set out to do years ago; there is nothing new to me about it. The mental picture of success and its fruits I then drew, I have slept and lived with and eaten and drank with all my life. I happened to be born into the world poor. We all know that fully to enjoy anything when we get it we must have lived with it, in anticipation, long enough to have become familiar with it in the picture. You must be born without the picture, paint it and live and dream for it, because if you are born with it and have everything you want presented in reality, you can go up and put your stubby child's finger on it and get used to it; it becomes common." Garibaldi's mother named him in his cradle Italy's Washington and murmured it to him in his lullabies; she told him he would be great. He believed her and dreamed of saving his country; he did it. Garfield always did intend to become President of the United States some day.

DREAMS BECOME DEEDS.

Beethoven used to wander out into the woods to compose his music. In the studio of his soul and with unheard, yet clearly imagined strains, he would construct his superb symphonies and

listen with rapture to the intoxicating music that swept through his imagination alone. Then returning home he would make that subjective symphony an objective reality as he fettered it to the paper and coined it into actual music upon his harpsichord. Tennyson could see the possibility of the epic in the little story, a song, in a flower, or in the eye of a friend. The lover builds his happy bower and gilds all the flying hours with anticipation, till, by and by, he enters that bower triumphantly leading the one who is to preside over its pleasures. The libertine fills his mind with pictures of lasciviousness that lead him on to a course of degradation. Columbus had visions of the glorious world which he sought, even though it was not just the one he found. Stanley's mind roamed all over Central Africa, searching for Dr. Livingstone. Before his feet pressed its soil and his hand grasped the hand of the great missionary and traveler, he had achieved all of that in his imagination. Yes, as Mazzini says, "ideas rule the world and its events."

One's dreams mark the outer man distinctly. It is the one of noble ideals that wins confidence and excites expectation, through the light that shines in his eyes. But "when the years pass and nothing is attained, the ideal fades, the step grows shiftless, the look is downward instead of upward." No longer do people defer to him; his power is gone and he is a man of the past.

ASPIRATION AND ACHIEVEMENT.

Dr. Henry Schliemann used to hear his uncle read in the winter evenings a German translation of Homer's "Iliad." The boy resolved to discover the site of ancient Troy, and we know how well he fulfilled his own dreams. William Carey, working at the cobbler's bench, got vision of a needy world in the darkened lands beyond the seas and became one of the greatest missionaries and linguists of all time. Christ had vision of a sadly needy world and came to its aid. All along he had his perfect ideal, his heavenly dreams, and, "for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of God."

The Christian is a dreamer; whatever his calling, he fixes steady eye on the invisible, sees the ideal to be realized, feels the thrill

of aspiration and inspiration, anticipates the joy of victory and of heaven, then plans and purposes and performs. The great law-giver, Moses, had his spirit's eye on the invisible God and the unattained goal, and he steadily grew up towards the heights on which he gazed. "Our only greatness is that we aspire," says Jean Ingelow, and goodness is possible only after aspiring. "Hitch your wagon to a star," says Emerson. Dr. Munger has rightly said "Providence has nothing good or high in store for one who does not resolutely aim at something high and good." "Thoughts are forces and the constant affirmation of one's inherent rights and power to success will soon change inhospitable positions and unkind environments into favorable paths to success and happiness. The thing we long for, that we are." Says Dr. Dods, in writing of Jacob's rebuke of Joseph for his dreams—"the future is not with Jacob, the rebuker, but with the dreaming and, possibly, somewhat offensive Joseph."

One's dreams individualize and at the same time socialize him; they humble and exalt him. They are the real reality out of which the actual comes. The life that has its roots in the unseen ideal is the only life that bears its fruits in the seen and actual. Success consists in choosing, loving and struggling towards that ideal, honestly, steadily and wisely, and it does not consist in fully attaining it here in this life. Frederick W. Robertson profoundly says: "Whoever is satisfied with what he does, has reached his culminating point—he will progress no more. Man's destiny is to be not dissatisfied, but forever unsatisfied." Browning speaks truth when he says: "'Tis not what man does, but what man would do, that exalts him." Oliver Wendell Holmes wrote: "I find that the great thing in this world is not so much where we stand, as in what direction we are moving. To reach the port of Heaven we must sail sometimes with the wind and sometimes against it—but we must sail and not drift nor lie at anchor." And the same versatile writer tells how our ideals are always greater than the actual in these lines: We see in our dreams fair lands toward which we sail and it makes all the future glorious. Better days are coming, because we dream of them.

DREAMING BRINGS REFRESHMENT.

Not only will the future seem glorious, but the present will be full of light and strength. The hardest tasks will not be beyond our power, and Hope will sing her conquering song to our toiling hearts.

“We have not wings, we cannot soar;
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summits of our time.”

The true ideal then is first the thought, a thought indulged not for idle enjoyment but for uplift and development; then it is an effort; then a deed. Thus are our lives lived.

The ideal is never reached without a struggle. “No outside influence can ever equal in severity or intensity a conflict which is wholly within oneself.” There seem to be two selves in each of us. One looks downward, the other upward; each getting the material of its dreams from what it sees. The vision is to be shut off from the lower self, and the windows opened to the higher. “To be other than one’s best and truest self is not to be oneself.” If one have right dreams and puts his purpose into right relation with those dreams and then puts his powers rightly into that purpose, he will be a success, whether he seems so or not. The effort and the conflict and the steady gaze at the true goal are more important than any achievement.

CHAPTER VII.

WHAT DREAMS ARE MADE OF.

DREAMING is automatic. It does itself. In such case, the young man simply follows his own impulse along the line of most attraction and of least resistance. The natural bent determines the dreams and that in turn renews and enlarges and gives persistence to the natural bent. Cæsar could not help having visions of power. The example of Alexander inflamed his ambition and he in turn inspired the military genius of Napoleon. Edison has his mind filled with new electrical inventions which he is every day trying to make real and he cares very little for the money value of the things which he invents. He could not dream of making money if he tried. Mr. Pierpont Morgan has visions of colossal business enterprises which will gather still more money into his enormous fortune. The President of one of our universities saw, from the beginning, a marvelous group of buildings, filling the quadrangle, and a gigantic university in the great city by the lake. The first prospectus sent out showed these buildings complete and covering all those acres, though they have been growing up, one by one, since that time. His ideals also are being enlarged, year by year, and, more and more, is the dream being fulfilled. The painter sees in vision some immortal picture, fairer than any he has yet been able to put upon canvas; the poet listens to the music of the perfect verse that he hears only with his inner ear; the minister dreams of the growing church and a bettered world and still his dream grows and enlarges as he achieves. Each one finds the material of his dreams in his circumstances, his readings, his aptitudes, in the things which he sees and hears and thinks and does.

THE MASTERY OF DREAMS.

But dreams are even more than automatic: they are under the direction of the dreamer. The material may be selected and the

direction given by oneself. Dreams should concern themselves chiefly with the manhood that it is his one task to achieve. He must dream of character rather than of circumstances; of disposition rather than of position. Two processes must go on all the time, the exterior and interior, the making of the circumstances and the making of the man. The latter is more important and must be kept steadily in view: all things are to be subordinated to that. One can make money, provided the motives he feels, the methods he employs and the use he makes of the money after it is secured, help along the making of the man. One can strive after any good thing in the externals of life, and in the line of friendships, enjoyments and culture, provided the effort to secure them and the use that is made of them after they are secured, reinforce him in his one dominant task of making character. If his ideals are found to be wrong, he must rectify them; if he has been using wrong materials, for his dreams, he must go foraging for the right material; if he has been giving wrong direction to his efforts, he must turn them in the right direction.

GUARDING THE IMAGINATION.

And yet there are influences which mightily affect our dreams. The blood that flows in our veins has an influence, and therefore no young man has a right to have bad ancestors. Yet if he has, he cannot wholly escape the impulses and weaknesses inherited from them. What one has done in the past gives color and force to his dreams and therefore he must from the beginning avoid actions that will become injurious. What he has said in the past also enters into his dreams and therefore he must see to it that the thoughts he expresses and the words he uses in expressing them, are true to his best ideals and tend to correct and protect them. Men are often greatly influenced for life by what they themselves say. An ill-advised speech often commits a man to an ill-advised career. The historian Hume was once appointed in a local debating society to defend the side of infidelity, and from that time he was an infidel, in order to be consistent with his own utterances. Also what one hears enters into his dreams, for the imagination is constantly using such material in picturing the future. A young man

may have the noblest ideals wither at the sound of a blistering, blighting, obscene word. Words bring objects to the mind, and those objects often enter into the formation of pictures that fire the soul with beastly or angelic passions.

What one sees affects his dreams, too. A mother was telling a visitor how her husband and three sons had all been lost at sea and how she lived in hourly dread that the only child left her, a little boy of ten, would want to follow their example and become a seaman. The visitor had noticed a picture on the wall of a vessel in full sail, and he said to her: "Madam, as long as you leave that picture there for your boy to see, you are training in him a passion for the sailor's life."

LIFE'S LITTLE CRISES.

One decisive deed that might have been more or less accidental or exceptional may influence the ideals and the actions through the whole future. A young man found a dollar in the road one day, and from that time on he went about looking down, hoping to find money that by some chance had been lost. A boy gets into a fight and wins the victory together with the applause of the vulgar and vicious. That wakens the bully in him and a passion for fighting and fills his mind with visions of perfection as a bully. One fine deed of kindly sympathy makes the kindly impulses stronger and paints a vision of a glorious career of well doing.

The making of life is a work of art and no one need work with inferior material. He may choose, among all that is offered to his imagination, whatever he wishes to put into his ideal, and therefore into his actual future. While dreaming is automatic and dreams do themselves, it is all under the direction of one's own will, and that will may be taught to act with wisdom in righteousness.

CHAPTER VIII.

GOOD DREAMS.

DREAMS are then not unsubstantial fancies after all. Inasmuch as they indicate and in turn determine the bent of life, they are vitally important. Inasmuch as they gather their materials from one's thoughts, deeds and feelings and from the sights and sounds about him, it is of highest importance that the young man make all of those materials worthy of being built into his dreams and thus into his life. Sweet dreams are pleasant for the night and good dreams are profitable for the day. To make the dreams right, the deeds that go before them must be right, the thoughts right, the feelings right.

There are two imperious rules to be observed—to gather out of the past only those sights and sounds, thoughts and feelings, that will help to make worthy pictures, and to see that the future has as little as possible of the undesirable with which to obscure the life that lies in the still more distant future. John B. Gough said there were deeds in his life that he would give the world to forget.

Purity is the first essential of good dreams. They can be pure. No young man ought to be willing to be less pure than he can be. The writer was once talking with a middle-aged man, a well trained, high-minded lawyer, whose aged father had just died. Tears of sacred sorrow and of loving gratitude were in his eyes as he said, "I never heard my father say a word that could not have been suitably spoken at church or in the presence of ladies." What was true of him can be, and ought to be, true of every man. It is a scandal and a shame when any young man's most intimate companions cannot say the same about him. A young editor in a village in which the writer once lived would get up and leave any company, however pleasant, rather than hear an impure story. "Young man, keep your record clean"—these were the last public words of the great temperance orator, John B. Gough.

Impure speech at the club or on the cars or at the corner grocery or in the home are ignoble. Sir Isaac Newton had an intimate friend with whom he had very much pleasure in the study of scientific subjects, but he dropped the man altogether after hearing him tell an unclean story.

Purity was power in the case of the sweet-spirited, brave bachelor poet, Whittier, for Vice-President Henry Wilson on his death-bed said of him: "If I had to do, to think, to act and vote just as I was directed by one man, I should choose Whittier. I believe him the purest man living on earth—with a soul as white as heaven." Purity was power with General Grant, of whom a very interesting story has often been told. A young officer came in one day in a very merry mood and said: "I have such a rich story that I want to tell you. There are no ladies present, are there?" Grant looked at him steadily for a minute and then calmly said: "No, but there are gentlemen present," and the unworthy story was not told.

PURITY IS POWER.

Purity is power; impurity is impotence. To look for one moment on an impure picture may give a pure soul pain all his life. Purity is power in forming and realizing one's ideals. Without it no right ideal can ever be formed at all. Purity is bodily power, for it saves the body from degeneration; it is mental power, for it imparts its own subtle virtue to the smallest activities of the mind; it is moral power, because it makes one strong to do right; it is spiritual power, for it gives one a vision of God—"blessed are the pure in heart for they shall see God."

The unchaste ideal makes a nerveless life. The purest knight of all King Arthur's Round Table, Sir Galahad, said:

"The strength of ten is in my arm,
Because my heart is pure."

Hawthorne says: "Keep the imagination sane; that is one of the truest conditions of communion with Heaven." To make impure pictures is to kindle the fascinating fires of passion into which men rush like moths, to be consumed. No truer words can be found than the following from T. T. Munger: "The widest gate into man,

both for good and evil, is the imagination. It is holding the forms of pictures of evil before the mind, without intending that they shall become acts, which leads at last to their commission. We fancy how it might be; we picture the gratification; we turn the forbidden thing over and over and deem it excusable because it is all within the mind and so has no reality. The imagination is strong in early life, and often before its dangerous powers are realized the mind is made a chamber house of evil images. Conduct remains pure, but evil is wrought in the imagination; but conduct and imagination are made for each other; thought means action. Sudden and unusual temptation accounts for some sin of the sort we are considering, but most of it comes from feeding in imagination upon its forbidden pleasures, from turning it over and over in the mind like a sweet morsel in the mouth. When there is such a habit as this the will and conscience lose their power. When we consent to an evil deed in thought, the will, to a certain degree, is involved. When we dwell upon a forbidden pleasure, the conscience is partly won over. One cannot thus indulge in fancied evil without weakening the will and moral sense as well as the finer qualities that stand guard about us." When a young man defiles his mind in this way, temptation makes an easy conquest, for the poison is all through him and is ineffaceable.

EVIL THOUGHTS INEVITABLY CORRUPT.

Impurity of thought and idea writes itself on the face, shows in the leering eye and puts its degrading seal on the whole nature. "Let no one of you imagine evil in his heart," is a wholesome, divine injunction. Henry Ward Beecher never uttered more solemnly weighty words than these: "I solemnly charge you against indulging a morbid imagination. In that busy and mischievous faculty begins the evil. Were it not for his airy imaginations, man might stand his own master—not overmatched by the worst part of himself. But ah! these summer revelries, these venturesome dreams, these fairy castles built for no good purpose; they are haunted by impure spirits who will fascinate and bewitch and corrupt you. Blessed are the pure in heart. Blessed art thou,

most favored of God, whose thoughts are chastened; whose imagination will not breathe or fly in tainted air, and whose path has been measured by the golden reed of purity." Our longings may be noble and are often "the soul's unconscious expression of its latent powers." When companions corrupt, spurn them; when books poison, burn them; when conversation taints, turn away from it; when your enfeebled physical condition renders you incapable of resisting appeals to nervous appetites, build up a stronger, heartier body; when your own thoughts tempt and torture you call in the great Master, whose presence can drive out evil and implant and call forth good. If the young man's ideals are pure for himself they will be so for all. He will have no double standard of virtue for man and woman.

REASONABLE DREAMS.

The practical is the next essential of good dreams. Some things are impossible to intelligent effort, and all effort to achieve them is worse than a waste of time and energy—it is a waste of character itself, the very thing the young man is trying to make. It is impossible that a young man should suddenly become rich by some good fairy leading him to find a pot of gold. Men seldom acquire millions through the convenient death of some accommodating relative in the old country, and the time spent in such imaginings is a mental debauch. One may luxuriate in the grotesquely or unchastely impossible, to his undoing. It is not possible that a young man indulge thoughts of lasciviousness and still develop the higher virtues of manhood. It is not possible to make one's self a Clay or a Webster by simply imagining it; it is not possible to become a Michael Angelo by dreaming it, but it is possible to become one's greatest and noblest self by keeping the dream right and the effort wise and constant. The dream must evoke the effort and the effort must have some prospect of success. "A man's hopes must be as rational as his acts; they must rest on reality and be harmonized with existing conditions," says H. W. Mabie.

Another element of good dreams is unselfishness. A new idea is in the world and it came from the heart of Christ. It is the idea



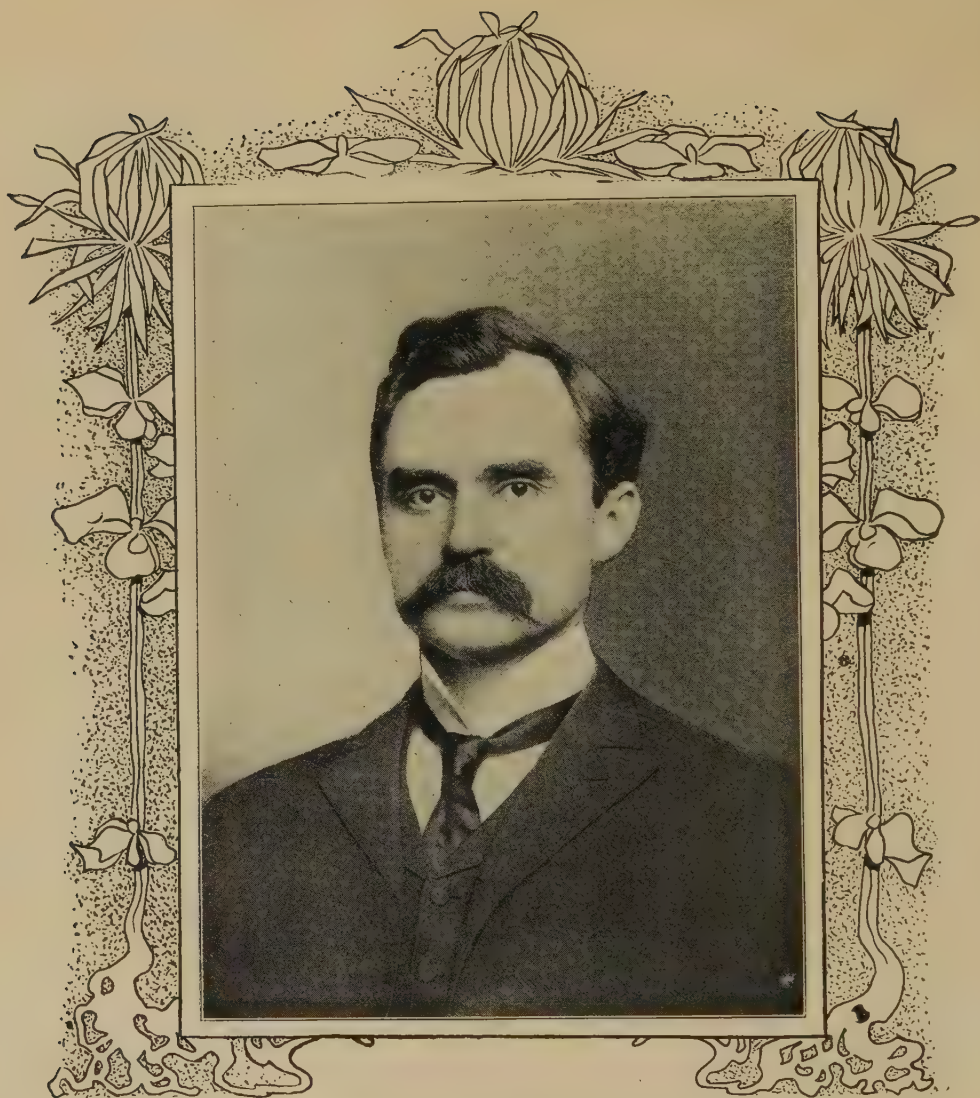
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HAMILTON W. MABIE.

"It is the soul of the man recognizing and dealing with the soul of relations, works and things which keeps life clean and pure; and this is idealism."

Hamilton W. Mabie

Born in New York State in 1846; graduate of Williams and Columbia; trustee of Williams; author of nature studies and critical and biographical studies in literature; also of religious works; associate editor of "The Outlook."



CARROLL D. WOOD.

"Every young man should have large vision. He should look out and up. Great energy, freedom from vicious habits, pure living and a thoroughly trained mind will bring to their possessors the highest successes, the greatest triumphs and the richest joys of life."

C. D. Wood

Native of Arkansas; educated at State University; elected district attorney, then circuit judge; later Judge of the Supreme Court. Though extremely popular, he is unswervingly pure; is an office-bearer and teacher in Second Baptist Sunday school, Little Rock.

expressed in the golden rule and set forth in the modern word "altruism" or "otherism." Under that idea, we succeed in taking the same interest in others as in ourselves and we share with them whatever we gain or become. Christ first introduced men to each other as brothers. Every one is a representative of all the rest in the struggle of life, and they must share his success. If one dreams of greatness and goodness and power for himself, he must take others into the benefit of it, else his dreams become inordinate ambition. Isaiah saw the glad day of brotherhood coming on; Christ opened the gates and brought that day to its dawn; Tennyson saw in the distance the noontide of that day and sang of a time:

"And the war drums throbbed no longer and the battle flags were
furled,
In the parliament of man, the federation of the world."

Peter Cooper illustrates the point under consideration almost perfectly. He began life very poor and had few advantages; he saw the need of institutions in which the aspiring poor might have the advantages of education. His noblest aspirations were stirred and he said: "If ever I prosper in business so as to acquire more property than I need I will try to found an institution in the city of New York wherein apprentice boys and young mechanics shall have a chance to get knowledge in the evenings." He became rich, gave away millions to the needy and founded "Cooper Union," where, between working hours, thousands of young men have been educated.

As one becomes a good man in any line, as in law, medicine, commerce, the ministry, he makes his life a steady power, helping others to the highest development of character. While he is growing great he is endowing them with all the accumulated stores which he has gathered whether of character or of material wealth.

Good dreams are pure, practicable, unselfish.

CHAPTER IX.

MOTTOES AND MAXIMS.

MOTTOES, maxims and wise sayings often help a man to understand and express and fulfill his dreams. Most of our great men have had mottoes, though some confess that, while they have the principles and purposes expressed in the mottoes, they have not sought to express them that way.

A motto contains the philosophy of life packed into a sentence. To use the words of Dr. Crafts: "A motto helps a man as a target does the skill of a marksman. It give his life a purpose and plan." It may become a star by which one steers his course over life's seas. Its value is that while it expresses only one phase of life's meaning, it leads you ultimately into many of its phases. It fixes the ideal in the memory perpetually, and spurs the laggard mind to duty. A good motto touches the question of industry or honesty or thrift or time, or purpose or purity or truth or character, but in opening the door to one, it leads to all. If you are true to one worthy motto, you are true to all, for truth is one, though with many sides. Life is a unity, though it may be approached from many sides. To have a clear idea of industry is to know all that is related to it, of honesty, economy, sympathy. To know well the value of time is to know eternity as well. To know the full meaning of honesty is to know both God and man.

As T. J. Hudson says: "The trend of the life of each individual is due to the dominant suggestions that find lodgment in his soul. These suggestions are usually in the form of aphorisms; and they are effective for good or ill in proportion to the tenacity with which they are held. If they are truthful, they are normal and encouraging; if false, they are abnormal and disheartening; for they vitiate thought and poison the psychological foundation of success."

Mottoes are the fruit of the finest experience and often compress the history of life into a phrase. A motto may be an expression

of the acutest experience at the very acme of life, as when Lord Nelson expressed the agony of his mind in two phrases that are quoted everywhere: "England expects every man to do his duty" and "Never give up the ship."

The human mind derives special pleasure from truth compressed till it is on fire. It is always so, although at certain periods of history there has been very marked literary tendency in the direction of proverbs and brilliant sayings. At the time of Solomon that form of literary activity was very intense, and the whole world is indebted to that wonderful king for composing many himself and gathering many more into permanent form. From a literary point of view, we find nothing to equal them. From the point of morality, there is only one explanation of their value—the directing inspiration of God. A business man could not do better than give his employes handsomely bound copies of the Proverbs, for if an employe take them to heart, he will not disappoint any one in his business or his home or his state. Study the book of Proverbs.

A FALSE PROVERB IS A SOCIAL CURSE.

There are false and vicious mottoes as well as good. Because they have some truth in them or have the sound of superior wisdom, their falsity is not easily seen and they exercise wide influence for evil. Dr. Crafts wisely says: "A good proverb is concentrated wisdom; a bad one concentrated lie. For example here are some very pernicious mottoes that pass for truth: "Every man has his price;" "When in Rome do as the Romans do;" "Might makes right;" "All's well that ends well;" "Where there is so much smoke there must be some fire;" "Every man for himself;" "Look out for number one;" "The end justifies the means;" "To the victor belong the spoils;" "Never too late to mend;" "Never too old to learn." The fallacy and folly of these maxims are easily seen, yet they often deceive.

Among helpful mottoes there are many that might be quoted. There used to be a custom of putting them on clocks and watches. On the dial of an old clock in Yorkshire were these words in Latin: "The hour is flying; pray." Dr. Johnson had on the

face of his watch, in Greek, these words: "The night cometh." Alexander H. Stephens had the double motto: "Time and tide wait for no man;" "Take time by the forelock." That is better than taking it by the fetlock. John Wesley's motto is a good one: "Always in haste, but never in a hurry." Lincoln's motto was: "Right makes might." A prominent Boston professor has this: "I will lay down my life to save my country; I will not do a base thing to save it." Jeremy Bentham took as his motto, "The greatest good to the greatest number;" and that helped to make him a great man. A prominent Brooklyn citizen has these two mottoes: "Seek ye first the Kingdom of God and his righteousness;" "A good name is rather to be chosen than great riches." Other maxims from the New Testament may be given here.

MOTTOES OF LIVING MEN.

Dr. Lyman Abbott's life motto is: "Whatsoever thy hand findeth to do, do with thy might." Geo. R. Wendling says he has adopted the motto, "Remember the Sabbath day, to keep it holy." Mr. Samuel Burns, an Omaha business man, says his motto is: "In all thy ways acknowledge Him, and He shall direct thy paths." Mr. Anthony Comstock, secretary of the Society for the Suppression of Vice, took as his very useful motto, "Be not weary in well doing." Several more may be quoted from the New Testament: "Be not slothful in business;" "Owe no man anything;" "Let no man go beyond and defraud his brother in anything;" "Bear ye one another's burdens;" "Whatsoever ye would that men should do unto you, do ye even so unto them;" "All things work together for good to them that the Lord loveth."

A Brooklyn physician's motto is "Aim high; if you don't hit the mark, you may come somewhere near it." A prominent business man's motto is, "No such word as fail." Mr. John Wanamaker has always had this: "Do the next thing." Mr. Edmund Driggs has: "If anybody ever did it, I can do it." "Business before pleasure" is good. A manufacturer, who has been very successful, says he was taught this in early life: "If you undertake to do a thing, do it." Gen. Neal Dow's great life was

powerfully influenced by this motto: "Deeds, not words." "Be sure you are right, then go ahead," was Davy Crockett's. "A purpose once fixed, then victory or death" is good. Here are some wholesome mottoes on an important matter: "Pay as you go;" "Never spend a dollar until you have it;" "Spend less than you earn;" "Never give up one job until you get another;" "Save a portion of every dollar earned;" "Buy nothing unnecessary, however cheap."

Here are some mottoes on honesty and industry: "Faithful in little, faithful also in much;" "Make your employer's interests your own;" "Make yourself indispensable;" "Fidelity to every trust;" "Meet every engagement to the minute;" "Make every article reliable;" "Do your best every time, even in small things." "Whatever is worth doing at all, is worth doing well," was the motto of Poisson the painter. Sir Joshua Reynolds' motto was "Work, work, work." Sir Walter Scott's, "Never be doing nothing."

A minister gave this as his: "I will make the world better for having been in it." Dr. T. L. Cuyler's: "No one was ever lost on a straight road."

Other familiar mottoes are:

"Count that day lost whose low descending sun
Views from thy hand no worthy action done."

"Stick to your friends in adversity as well as prosperity."

The Wadsworth mottoes are famous: "Look up and not down. Look forward and not backward. Look out, not in, and lend a hand."

WISDOM FROM THE STOCKYARDS.

The late Mr. P. D. Armour said so many brilliant things on business and personal habits that some of his office associates wrote them down, and a long list was printed in "Success" for August, 1901, and we may well have the list printed here:

"Good men are not cheap.

"Capital can do nothing without brains to direct it.

"An American boy counts one, long before his time to vote.

"Give the young man a chance; this is the country of the young.

"We can't help the past, but we can look out for the future.

"Hope is pretty poor security to go to a bank to borrow money on.

"A 'sit-down method' won't do a minute in this age of aggressiveness.

"There is nothing else on earth so annoying as procrastination in decisions.

"A man does not necessarily have to be a lawyer to have good, hard sense.

"An indiscreet man usually lives to see the folly of his ways; and, if he doesn't, his children do.

"A man should always be close to the situation, know what he is doing, and not take anything for granted.

"There is one element that is worth its weight in gold, and that is loyalty. It will cover a multitude of weaknesses.

"It is an easy matter to handle even congested controversies, where the spirit of the parties is right and honest.

"The trouble with a great many men is they don't appreciate their predicament until they get into the quicksand.

"When you are striving to do that which is right, be courteous and nice in every way, but don't get 'turned down.'

"The man who wants to marry happily should pick out a good mother and marry one of her daughters; any one will do.

"Do you suppose that, with an engine like this, I could afford to put anything into the boiler that would make the machinery run wild?

"It is all right, in some cases, to bank on a man's pedigree; but, in most men, there is something a great deal deeper than this matter of genealogy.

"I will always risk a man if he is in the dark and knows it, but I haven't much use for a man who is groping around in the dark and doesn't know it.

"No general can fight his battles alone. He must depend upon his lieutenants, and his success depends upon his ability to select the right man for the right place.

"You can help to make a merchant, but, as a rule, a merchant and a trader are born. They are like singers; you can improve them, but they must have natural talent.

"I don't want anything that isn't fair and honest, and I don't want any man to do anything for me that he would not do for some one else under like circumstances and conditions.

"It is well to be economical, but it is poor policy to hold the reins so tight on one's business that it prevents good results, or precludes the possibility of doing business economically.

"You can't tell a good man by looking at him, nor can you tell him by his reputation; you must winter with him and summer with him, year in and year out, before you know him.

"A man should always have the courage and conviction to do what is right, and what is for the interest of his principles, no matter whether he represents a corporation or an individual.

"There are many men who are much better as clerks than as interested partners. If you give them power, it spoils them. Many a good man has been spoiled by taking him as a partner.

"New fields are opening all the time, and it is necessary to be very, very aggressive. If young men will confine themselves strictly to regular business, and not speculate, they will get along all right.

"In making assertions which one knows are right, no matter how distasteful they may be, a man should never eulogize and qualify them, but simply go at cross-lots, and not stop to curl his mustache."

CHAPTER X.

LEARNING TO DECIDE.

HAVING a purpose for life is as important as life. The power that forms purposes is the will. The man of purpose is the man who has a will that does its work. It is the power that lies right back of all other powers, "the ultimate force within me," "the last element in personality, my will and inmost self." It is the power that calls all other powers into action, into co-operation with, and subordination to, itself. Let the young man come face to face with that imperial element of his nature.

Some large decisions have to be made and some questions settled for the whole life in one answer. In addition, decisions have to be made every moment between the bad and the good, the good and the better, the better and the best; between the useful and the useless, the useful and the injurious. The art of many a life is in always choosing the better rather than the good and the best rather than the better. As "Success" says: "As any book, however good, may be a bad one to us, if it takes the time which might be spent reading a better one, so any work, any occupation, may be comparatively bad for us,—if we are free to choose,—if we are adapted to something higher. In other words, we should aim to do the highest and noblest things possible and practicable."

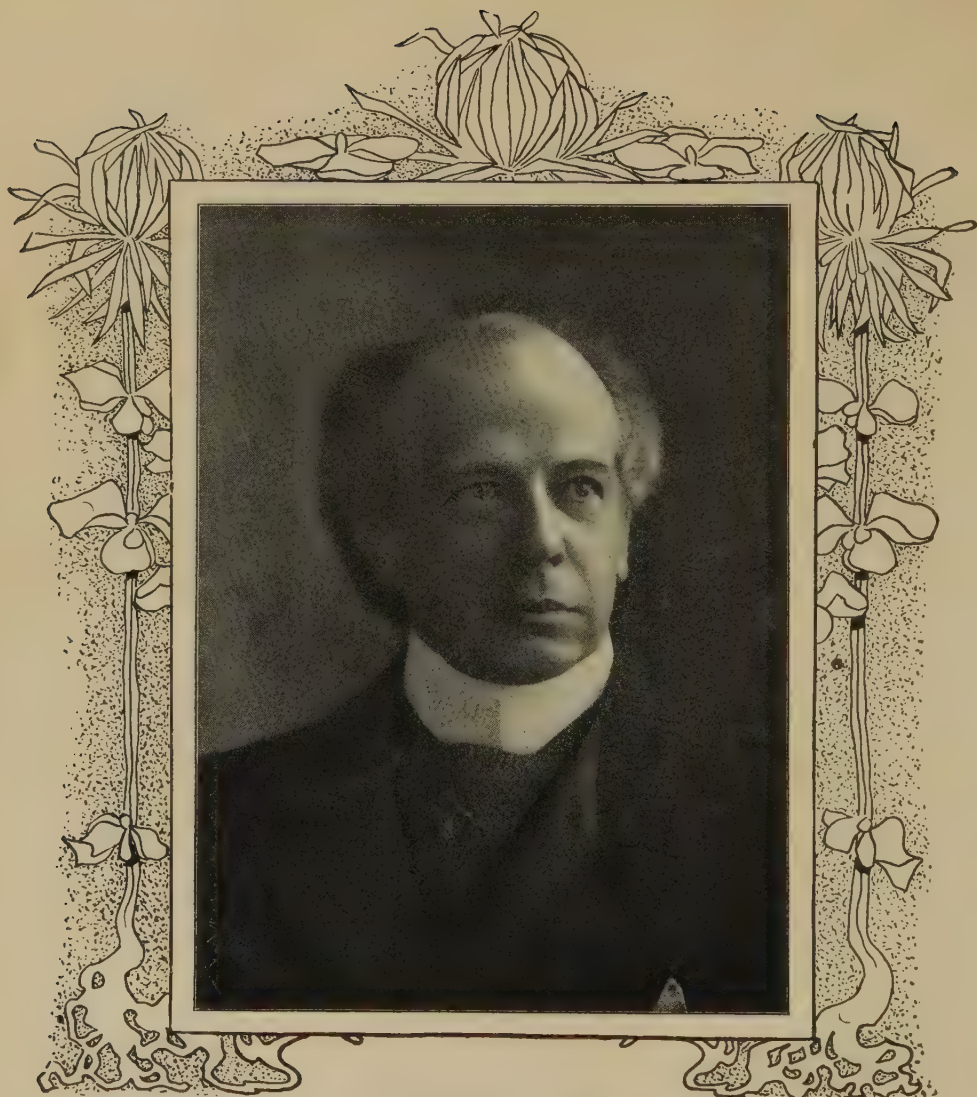
Those great decisions, that carry the whole of the after life with them, concern education and religion and vocation and marriage. They involve the smaller decisions, though the latter have to be remade daily. One may have the wish, but not the will, to settle the question in issue; one may have the impulse, but not the decision; one may have the intelligence but not the mastery of self necessary. Or one may have willfulness but no full intelligent power of will. In every decision there must be judgment



GEORGE W. CARROLL.

"As no worthy success or true greatness can be achieved apart from Him, I would like to give our young men this motto: 'Christ, our Master in all things.'"

Born in Louisiana, 1855; educated at Pleasant Hill and Houston, Tex.; long a successful lumber merchant at Beaumont, Tex.; owner of lands on which oil was discovered; has endowed a chair in Baylor University at Waco, Tex., and made other gifts to it. In his large wealth there is not a "dirty dollar." His Christian character is as widely known as his business ability.



SIR WILFRED LAURIER.

"He possessed, almost to the degree of an instinct, the supreme quality in a statesman of taking the right decision, taking it at the right moment, and expressing it in language of incomparable felicity."

W. J. L. Laurier

Born at St. Linn, Canada, November 20, 1841; graduated at Assumption College and in law at McGill College, Montreal; practiced law at Montreal; edited paper; elected to Legislature 1871, and to Parliament 1874; Prime Minister since 1896; considered the greatest orator Canada has produced; an unselfish patriot, loved and trusted by French Canadians and English Liberals; Knighted by Queen Victoria; sympathetic in feeling, democratic in taste. The sentiment quoted is from his Characterization of Lincoln.

and impulse, and what the will determines must have the approval of all the powers of the mind and the body.

“Failures in life are due oftener to lack of determination than to lack of illumination. We have new light, but we do not walk by it. We have an idea, but we do not work at it, restlessly or tirelessly, till it is a fact. The air is full of ghosts wailing for bodies. Our hearts are haunted with good intentions and bright ideas never carried out. Our diaries are wanting in periods, full of unfinished sentences. Better one idea carried out, walking on the ground and working in the world, with real hands and feet, than a dozen beautiful fancies,—than a hundred beautiful dreams.”

Thoreau says: “You cannot dream yourself in a character; you must hammer and forge yourself one.”

YOUTH'S MOMENTOUS DECISIONS.

A young man begins to decide things when he is a boy. As his strange powers awaken in his middle teens, he finds the making of decisions more difficult because more complex; if he acts on those impulses he is injured for life. As Mrs. Burnett says: “If at sixty he could decide what he might be at sixteen, it might not be such a tremendous question, but at sixteen and eighteen he must decide what he is to be at sixty and eighty.”

The power to decide all questions as they come must be acquired; if he has it not by natural gift he must acquire it at any cost. He must learn to decide quickly and do it wisely and permanently, and there must be a large intelligence and an unerring sense of right in the decision. The power that can firmly decide will conquer all doubts as to the rightness of the decision, as those doubts arise. Cæsar hesitated before turning his armies against his own country, but when he had crossed the Rubicon he said, “The die is cast,” and there was no retreating. Cardinal Richelieu said: “When I have once taken a resolution, I go straight to my aim; I overthrow all, I cut down all.” A man must have such power without the cruelty of Richelieu, for he must have all his natural powers linked to Heaven and reënforced steadily by

divine aid. Some one has said that character consists in a perfectly trained will, and that is not far from right. The forming of these purposes is like the building of a life. They lay the foundation. The spirit of the purpose is the very essence of life. Without decision and purpose we are like driftwood. O. S. Marden says: "Half the world is adrift. Most people, especially in cities, are drifting, without aim or purpose, living an unplanned, hand-to-mouth existence. If all the drifters and leaners were taken out of America, there would hardly be enough remaining to carry on the enormous business of this country."

This involves clear discrimination of the good from the evil, of the most desirable from the less desirable. To learn that art is the first lesson in wisdom. A man may be unable to resist the attractions of any form of the undesirable, though he may clearly see its evil nature; he may be unable to choose though he knows what he ought to choose. When he is divided, he is defeated. When he can never decide he can never achieve. "Indecision," says Addison, "in the schemes of life which offer themselves to our choice and inconsistency in pursuing them are the greatest cause of all our unhappiness."

CAN YOU STICK TO IT?

The great difference between people is not in their intellects, but in their ability to form purposes and stick to them. Victor Hugo wisely says: "People do not lack strength; they lack will." The Apostle Paul speaks of those who are forever learning and never coming to a knowledge of the truth, and yet the most marked characteristic of many men to-day is their inability to form purposes. They are like weather vanes, which follow the direction in which they are blown. When they spend days in deliberating without resolving they are but hastening their own dissolution. The most miserable person is he who always hesitates, wavers and then postpones decision. Dr. Trumbull says: "Mr. Fickle-mind is, if anything, a weaker brother than Mr. Feeble-mind. Few things are more important to character than to stand somewhere, and to know where we stand. Above all people, men despise the

one who is 'nothing, and not much of that.' In the 'Holy War' Bunyan introduces us to a Mr. Anything, who is fighting first on one side and then on the other, and there is no telling where you will find him. At last he gets into one of the street battles, and, Bunyan says, 'had his leg broken, and he who did it wished that it had been his neck.' That is the way people feel about such a man."

Many things will require time to think about, but an ultimate decision is always possible. Happy is the man who will not make his judgment blind, yet will not hesitate to decide yes or no regardless of consequences. The man of decision of character, as we call it, has learned the art of forming purposes. He shows it in the set of his chin, and the movements of his body. When one is always equally interested in both sides of a question, he will be astride it till the day of his doom, and his face will be the face of a weakling. Emperor William I. and General Von Moltke founded the modern German Empire, and Von Moltke used to say: "First weigh, then venture." Even heathen Seneca taught that "the greatest man is he who chooses the right with the most invincible resolution." The well-formed purpose sounds the tocsin and calls every power into action. And when one cannot form a purpose his powers are unrelated, uncontrolled, discordant.

Some men find it difficult to reach a decision, because in every instance they must surrender something, whatever be the decision. Abraham was called to go out into a new land to a new mission and a new destiny under the guidance of God, yet he had to give up his ancestral home with its fertile soil, his friends and kindred and the advanced civilization in which he lived. It is to his credit that he decided at once and went. Others find it difficult because of the lack of moral energy or because of a disinclination to accept the consequences of a decision. Others are unable to say no when another says yes or to say yes when another says no. But the man of will is always his own ruler and is never afraid to be on a different side from that which his dearest friends take.

A man is never prominent in the army who cannot decide in the thick of the onset. Napoleon's decisions were inexpressibly

brilliant, but they were the result of the most minute study of every element in the situation and of the habit of deciding every question as it came up. Literary men are specially the victims of the vice of indecision, for theirs is the habit of study rather than of action. This was the weakness of Coleridge. Even with all his vast learning he never organized it with any commanding purpose. It was equally true of De Quincy, who lived, after all, a worse than purposeless life. It is the peril of the men of a judicial temper and vocation. Lord Brougham and Lord Canning became eminent despite this weakness, and yet they would have been far more influential upon their times if they had possessed decision of character.

One can get along with small brains if he has a great will, but he can do nothing with the biggest brain in the kingdom if he has no will to work it with. Often the whole future will depend on the decision to be made on the instant, and the only hope of being able to make prompt decisions wisely is in the habit of making them. A merchant must decide in a moment whether to trust a customer; a physician must determine on the spot what to do with his patient in a critical case. Defeats are constantly coming through inability to meet a sudden emergency, and that inability is due to a failure in acquiring the habit of prompt decision. The habit of prompt decision is better than that of long delay, even if one promptly decides wrongly now and then. "A hesitating policy is worse than a bad policy." More men fail and pass into obscurity on this account than on any other. They miss all the opportunities because they never see them, or if they do see them take them to be something else besides opportunities.

Sidney Smith has brilliantly said that "In order to do anything in this world that is worth doing, we must not stand shivering on the bank and thinking of the cold and the danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating and adjusting oneself to changes; it did all very well before the flood when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see its success for six or seven centuries afterward;

but at present a man waits and doubts and hesitates and consults his brother and his uncle and his first cousins and his particular friends, till one day he finds that he is sixty-five years of age—that he has lost so much time in consulting first cousins and particular friends that he has no more time left to follow their advice.”

PROMPTNESS IN DECISIONS.

It requires power of concentration on the matter to be decided. It was said of Stonewall Jackson that when important questions were brought to him for decision he could focus his thought upon them as if there were nothing else to think about, and when he had reached a decision he was irresistible. Dr. Munger says “A young man’s decision should be aimed at the far end rather than a near one; to live under a purpose rather than an impulse; to set aside the thought of enjoyment and get to thinking of attainment; to conceive of life as a race instead of a drift.” It may be said, then, that promptness in decision requires a ready intelligence, an inflexible honesty, a large sympathy and great tenacity.

If one has a feeble or a diseased will, how is it to be made strong and healthy? It is required, first of all, that the young man should believe in his power to make intelligent and prompt and inflexible decisions. Faith is here a condition of success. It is required that he see the true action of the will in the cases of other men who have learned the secret of decision. To associate with strong characters is an education in itself, and will make a weak man strong. One may be helped by reading the biographies of the greatest and best men. One may be helped by carrying out every purpose that he forms, however insignificant. The finest fruit of achievement is power. God must give you His help for He can put something into the feeblest will that will make it like His own.

CHAPTER XI.

PERSISTENCE.

DECIDING is half the battle; staying decided is the other half. The late Dr. John A. Broadus and a very wealthy gentleman were lunching together in New York city one day when Dr. Broadus asked his companion what was the greatest defect in young men, as he had observed them in business. He replied: "Lack of the sticking quality." "Heroic resolve, unshakable purpose and courageous devotion are not at the mercy of accident and the caprice of circumstances, but work their way and their will to the victorious end."

One of the outstanding signs of the great man is persistence. "Every man stamps his own image on himself, and we are great or little according to our will."

Decisions are not made for the fun of it—they are of no use unless they can be carried out. Senator Depew said to a class of young men about to graduate: "After choosing your profession put up this motto over your doors: 'Stick, dig, save.' The man who sticks to it reaches the end." Martin Luther on his way to meet his enemies at the Diet of Worms saw the authorities of a village posting an old edict requiring all those who had his books to burn them up, and when asked how this affected him, he replied: "I will go on if they kindle a fire between Wittenberg and Worms that reaches heaven." As he approached his destination his friends were alarmed and were in favor of going back, but his words were: "I am resolved to enter Worms although as many devils should set at me as there are tiles on the houses."

The man who sticks to it reaches his ends. The world is ready to listen to one who has a purpose which he is determined to carry out. Judson toiled seven years in Burma for his first convert, but such persistence won. Morrison worked and waited seventeen years for his first convert in China. Louis Napoleon planned

and dreamed and schemed twenty years with the deathless purpose of becoming emperor some day. Though they smiled at his foolish ambitions in England and America and all over the world, he achieved his purpose. Disraeli was hissed when he made his first speech in parliament. His reply was, "The time will come when you will hear me," and it did come.

"A GREAT QUITTER."

The world is full of men who are almost successful. Three men were ascending the dome of the capitol at Topeka, Kansas. One of them stopped near the top and could not be persuaded to go on. As the other two ascended to the top one of them said: "Is not that characteristic of the man?" His companion replied: "B—— is a great quitter. He was a farmer and almost succeeded, but quit; then he tried preaching and was almost a success; now he is teaching, and he does not quite succeed at that. The reason of it is he does not hold out; he is not capable of sustaining endeavor."

"The individual will—
'Tis that compels the elements and wrings
A human music from the indifferent air."

A striking illustration of the power of will was furnished in the case of Beecher, who at last compelled the hostile throngs in England to listen to him when they wanted to hear him speak but determined that he should not speak on the theme he wanted to discuss. John B. Gough, when prejudiced and turbulent audiences in England sought to humiliate him, subdued them to order and won their approval by his skilful persistence.

Lack of persistence often comes from lack of previous habit of decision, or from lack of clearness in perception. All admire the man who swerves not from his purpose, whatever may oppose. Muleishness, pure obstinacy, is another matter. Pure stupidity arouses pity. The world gets irritated at the wavering, cowardly weakling, who yields his purpose when the first obstacle arises before him; it tramples him beneath its feet in scorn, while

"Perseverance is that God-like act
Which plucks success e'en from the spear-proof crest
Of rugged danger."

"I CAN PLOD."

Goethe once remarked to his friend Eckermann respecting the English: "There is no halfness about them; they are complete men—sometimes fools, but even that is something and has its weight." William Carey belonged to this nation, and though he was at first a shoemaker became a great missionary, and one of the first linguists of his day. After all his honors and achievements he said: "There is nothing remarkable in it; it only required perseverance." Just before his death he said to his nephew, Eustace Carey, about the biographer who should write his life: "If he give me credit for being a plodder he will do me justice; anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything."

A very remarkable man died recently, and the following from the "Sunday School Times," written by Dr. H. Clay Trumbull concerning him, is worthy of a place here: "Edward Kimball, who has recently died, gave many lessons to Dwight L. Moody years ago. Mr. Moody has spoken warmly to me of his indebtedness to Mr. Kimball. There is one lesson which Edward Kimball had learned himself that he impressed on all who knew him, and that I learned both from him and from the man who taught it to him. Kimball was best known in the community—from Maine to California and from Florida to Oregon—in the work of raising money to pay off church debts. He was sometimes called a 'financialist'; in his work he was as successful as an evangelist in arousing church members to do their duty toward Christ and his church, and many revivals of religion followed the paying off of the church debt. And in the doing of his work as 'financialist' Edward taught the lesson of his life—of the power of a determined purpose in God's service.

"My first acquaintance with Edward Kimball was peculiar. It was more than half a century ago. I had been invited by an energetic railroad president to enter his office, and in this connection I was passing a Sunday in the gentleman's house. Edward Kimball had married a niece of the president, and it was at the

latter's house on that Sunday that I first met him. I was impressed with the intense personality and the power in the determined purpose of our host, and of that we two visitors had occasion to speak. This brought out the life lesson of our host and at least one of the visitors. 'Edward,' said our host, 'nothing but omnipotence can stand in the way of a determined man.' Edward Kimball came to believe that."

PERSISTENCE MAKES THE MAN.

The man of persistence never dishonors his purpose by slighting his work. It takes time to do work, but that is the best use of time. The enlistment in the business of character-making is for life. Sir Thomas Fowell Buxton says: "I am certain that the great difference between men, between the great and the insignificant, is energy, invincible determination; an honest purpose once fixed, and then victory or death. This quality will do anything in the world; and no talents and no circumstances will make a two-legged creature a man without it."

Such purposes seem to accomplish the impossible. They turn failure into success, defeat into victory. The battle of Marengo went against the French all morning, and all were expecting an order to retreat; but when Napoleon found it was only two o'clock he said: "The battle is completely lost; but it is only two o'clock and we shall have time to gain another." He renewed the charge and won the day. When told that he could not cross the Alps he said, "There shall be no Alps," and he built through the Alps the famous Simplon Pass. Douglas Jerrold when told that he could not live, said: "And leave a family of helpless children? I won't do it; I won't die," and he did not die. Melanchthon, so dear to Martin Luther and so important in his work, seemed about to die, but Martin Luther said to him, "Philipp, you shall not die," and the determination of the great reformer seemed to keep Melanchthon alive and restore him to health. "Nothing is impossible to the man who can will," said Mirabeau. But his purpose must be single and he must follow the one purpose, however fascinating the temptations to divert him. "Be sure you are right, and

then go ahead," was the motto of Davy Crockett. So determined was Sir Isaac Newton to give to the world the result of his studies that he patiently rewrote the book after his dog had spoiled the completed manuscript. Carlyle's manuscript history of the French Revolution was loaned to a friend and was never recovered, but the old philosopher shrugged his shoulders, took up the task again, and made it better than it was at first.

Persistence calls to its aid the resistless power of habit, and that enables one to work out his purposes almost automatically.

THE TRAGEDY OF THINGS HALF DONE.

Dr. Washington Gladden in a remarkable address to young men on the subject, "How to Stiffen the Will," has said some things that are so clear and discriminating and powerful that liberal quotations from his address may be pardoned in closing this chapter: "There is no better tonic than the thing done. * * *

The task that was left undone, because the purpose was suffered to relax; the work that dropped incomplete from the nerveless hand falls in our path and entangles our feet; we are filled with a kind of shame and heart-sickness when we think of it; the creeping paralysis that is destroying our manhood steals a little nearer to the centers of life; we are more ready to let go next time; every baffled purpose, every unrealized plan, adds new weight to the millstone that is sinking us into the abyss of apathy and impotency.

"It is very important that the young man who wishes to strengthen his will should have a daily task, some definite thing to do every day, and he should do it every day, with no intermission and no failure. Let him be sure that the thing to be done is within his power; then let him promise himself that it shall be honestly and thoroughly done every day, and hold himself to a rigid fulfillment of his promise. The steady, methodical, orderly completion of a daily task is the best medicine for weak wills. That is to say, work is the sovereign remedy. Those who have been trained from their boyhood to work are seldom afflicted with this weakness. The discipline of work is the proper schooling for the will.

THEATER-GOING AND THE WILL.

“Regular work is what you must have, and too much play is what you must not have if you want to cure this infirmity. When play begins to be the main interest of life, or even a leading interest of life; when you can easily discover from a young man’s conversation that it occupies a large, if not the larger portion of his thought and imagination, and consumes a good share of his evenings, you know at once that he is not in the way of gaining, that he is rather in the way of losing wholesome energy of will. Especially true is this of all those amusements of a spectacular or theatrical sort, in which the person is simply passive; in which he is played upon, stimulated and excited, and this aroused feeling can find no outcome in action. The logical and natural outlet of the emotions is through the will. Feeling, interest, excitement is wholesome and normal, and should lead to action. One statement I will venture to make, and I should be glad to have you search for a fact that will prove even an exception to the rule: I do not believe that any habitual or inveterate playgoer ever achieved conspicuous success in business and statesmanship or in professional life. And the simple reason is that a constant fomentation of the sensibilities rots the fiber of the will.

“And now there is a secret, discovered by too few, which I desire to impart to you. It is this, that while knowledge is the proper nutriment of the mind, virtue is the proper nutriment of the will. You exercise your minds upon knowledge; you exercise your wills in righteousness. If you are all the while doing the things that your judgment disapproves, that your better nature loathes, you will find your will growing weaker continually. If you habitually take counsel of your higher reason, and follow the nobler impulses of your nature, your purposes will be strengthened and the fiber of your volition will be more firmly knit. When you have chosen the right, then you know that your choice is one with God’s eternal purpose, and the energies of omnipotence are your allies. With such support you need not fear and you will not fail.”

CHAPTER XII.

SELF-COMMAND.

NO PURPOSE can be executed except by the man who makes it; and he can do it only when he is master of himself and all his powers. Herbert Spencer speaks in harmony with orthodox Christians when he says: "The most important attribute of man as a moral being is the faculty of self-control." Our admiration for Washington is inspired by his superb self-control, and his intimate friends say that the only time he ever lost it was when one of his officers culpably lost him the battle of Monmouth, and he broke forth in awful and even profane rebuke.

Every man can be his own master, whether president or unskilled laborer. He surrenders that right only by his own will. The athlete has power over every muscle of his body. He could more easily do with less power than with less control over the power he has. A man is helpless unless he has command over his powers, because he has so many powers, and they are often so inharmonious. What if he has a great brain and has not the reins of its government in his own hands? He may have large emotions, but he will be wrecked if he lets them run away with him. It is not enough to have great qualities—we must have the management of them always.

"Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."

Self-control means the power to restrain from an action and to constrain to an action; to repress and to express; to start into action, or still into repose. It means the rulership of the will over all the powers of mind and body, so that any power responds at the call of its master at any moment for any service it can render as the clerk responds at the ringing of his bell to the call of the head

of the great establishment. Sometimes it is difficult to bring every power into line on a moment's notice. Hubert Herkomer, the famous artist, says: "Self-control is an important thing. One of the hardest struggles in my life has been to overcome a flaw in my nature—want of application, of continuity. If I got through anything at white heat, well and good; if not, I was prone to leave it and take up something else. My father knew my failing and worked hard to help me overcome it. I believe I have wholly mastered it now."

WHEN ANGRY, KEEP QUIET.

If one has a fierce temper, he would do well to follow the example of Socrates, who made it a point when he was angry to speak in a low tone of voice so as to quiet his own undisciplined impulses. That is one reason why the Quakers have such fine self-command—they learned long ago to get aid from low tones in speech. Says Dr. H. C. Trumbull: "If we once get a Quaker to say, 'Friend, thee is not wanted here,' we can be pretty sure that the friend will not get there." Self-command also means the co-operation of all one's powers under the direction of their master, the will. It takes a versatile man to understand and master himself. Then one's powers are often inharmonious and at war with each other—especially the judgment and the impulses often have trouble, and the conscience must sometimes protest against both. To have all working together is the most exquisite pleasure. It requires concentration, intelligence and singleness of purpose, and that makes a life resistless. To quote Dr. Trumbull again: "Vice pays, unconsciously, its tribute to virtue. It is human nature to feel a sense of satisfaction in having made a conquest of one kind or another. The man whose moral character is deteriorating never feels that in taking a downward step he has made a self-conquest. He never feels the stronger for rolling down hill. He may make a loud boasting of his viciousness, but he has no sense of satisfaction or joy as a self-conqueror or overcomer."

Nervous irritability makes self-control difficult, though not impossible. The disposition may be inherited, but it need not be

complacently appropriated. It must be mastered at any cost of time and struggle and humiliation. Trying occasions tend to make one lose his head. Great responsibility often "rattles" a man—to use a slang expression. Indulgence of one set of nerves breaks control over another set; loss of control at one point means loss at other points. One who cannot help drinking when the passion seizes him is apt to indulge in other bestial enjoyments when the passion for them flames up. Even getting under the sway of the tobacco habit is admitting another master than himself over at least a part of one's nature. That establishes the habit of surrendering and is the recognition of another than the right master. Let no habit ever be your master.

"I said I would live in all hearts that beat
And love in all lives that be;
I would crown me Lord of all passions,
And the passions were Lord of me."

THE REAL HEROES.

Frederick W. Robertson wisely says: "He who with strong passions yet remains chaste; he who, keenly sensitive, with manly power of indignation in him, can be provoked and yet restrain himself and forgive—these are strong men, the spiritual heroes." Henry the Fifth's epitaph was: "Conqueror of his enemies and himself."

What a blessing it is to be one's own master. It saves us from disintegration, which would be the result if all our powers were following their separate blind impulses. It enables one to work on to the end which his purpose sees and reach that end. It commands the admiration and the service of others. Of the great English patriot, Hampden, it is said: "He was supreme governor over his passions, and he had thereby great power over other men's." Alexander, on the contrary, though he conquered others, was conquered by his own vicious appetite. Self-command in one induces self-command in others. The lack of it in parents produces waywardness in children. Byron's mother, though brilliant, was blindly vicious and lacking in self-control.

Her son was worthy of his mother. The orator must be a man of strong feeling, but he is able to control his hearers only after gaining perfect control of himself. Well does Shakespeare say:

"Give me that man
That is not passion's slave, and I will wear him
In my heart's core, aye in my heart of hearts."

And Robert Burns has given us a true sentiment in these words:

"Prudent, cautious self-control
Is wisdom's root."

Self-control wins for us the confidence of others. The young man who is known to be lacking in power to restrain his wants within his income will never get a position of trust in a banking or commercial house, nor will he be in demand as a doctor or a lawyer. Where he surrenders the control of himself to some impulse within, or to some influence without, he has flung away his own higher self-respect and his influence over others. Self-control comes before self-respect. Sir Thomas Browne says: "He who is his own monarch contentedly sways the sceptre of himself, not envying the glory of crowned heads and Elohim of the earth."

PRACTICAL BENEFITS OF SELF-CONTROL.

Parents who want to teach their children this necessary virtue can only do it one way—by example. One well-poised person in a household can be a compelling and victorious example to many turbulent and impulsive natures, and at last bring them all into peace and coherence. On the contrary, one incendiary and ill-tempered person can set a whole household into agony and turn a community into conflict with a word.

Long life is one of the blessings of self-control, for scientific men assure us that unregulated impulses have more to do with bringing on early death than has disease.

Here is an apt clipping from one of our papers: "In some people passion and emotion are never checked, but are allowed to burst out into a blaze whenever they come. Others suppress them by main force, and preserve a callous exterior when they are raging fires within. Others are never excited over anything; some govern themselves on some subjects but not on others. Very much can be done by culture to give the will control over the feelings."

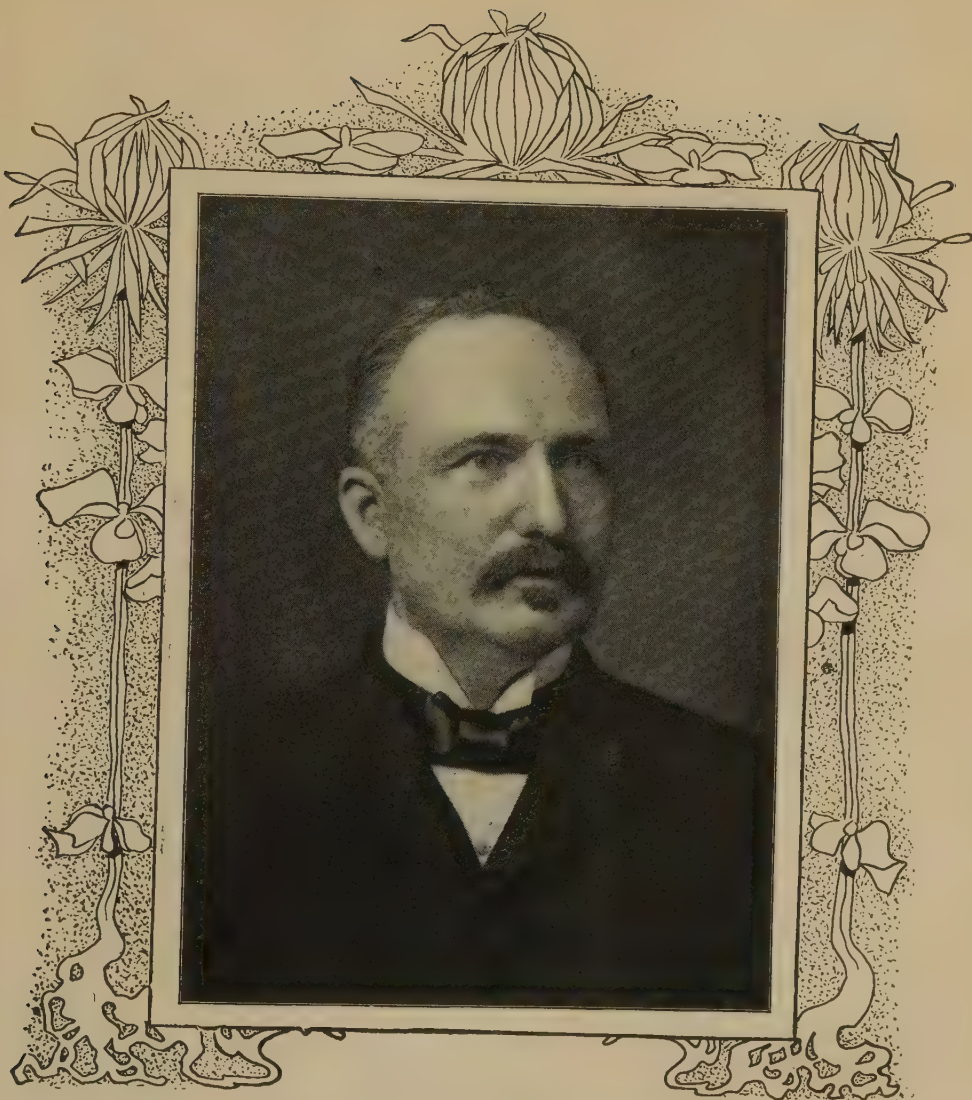
One of the very best means of culture is the persistent withdrawing of the mind from that which produces the emotion and concentrating it elsewhere. The man or woman who persistently permits the mind to dwell on disagreeable themes only injures him or herself. Children, of course, have less self-control, and parents and teachers must help them by turning their attention from that which excites them to something else; but adults, when they act like children, ought to be ashamed of themselves. The value of self-control as a hygienic agent is very great. It prevents waste of vitality of all kinds. It helps to give one a mastery over pain and distress rather than it over us.

Here is something interesting from the "Youth's Companion:" "Mark Boyd, in his autobiography, tells us that he once knew intimately a man named Christmas, one of the chief officials of the Bank of England, and during an acquaintance of many years never saw him moved or excited in any way. Boyd asked him one day how he managed to preserve this impregnable calm under great annoyances.

"'On the first day that I entered business,' replied Christmas, 'William Pitt gave me a piece of advice. It was never to lose my temper while at my desk. I resolved to observe the rule. For ten years, though naturally irritable, I was always master of myself from nine until the hour of three; after that time I was able to retain the control of myself throughout the whole day.'

"'William Pitt's own highest ambition was probably to obtain complete mastery over all his weaknesses. It is said that he had a nervous dislike to the touch of a peach, and that he compelled himself, for an hour each day, to rub the skin of the fruit upon his hands. After some weeks the dislike was completely overcome. Nothing will increase the strength of a character more than a steady, persistent struggle to overcome a weakness or a fault.

"'Yet young people and their guardians should remember that this very struggle and victory requires a strong deliberative will, which a quick-tempered, emotional man may not possess. They should remember, too, that the power to be angry or to feel keenly is neither a weakness nor a fault. The high-tempered man who

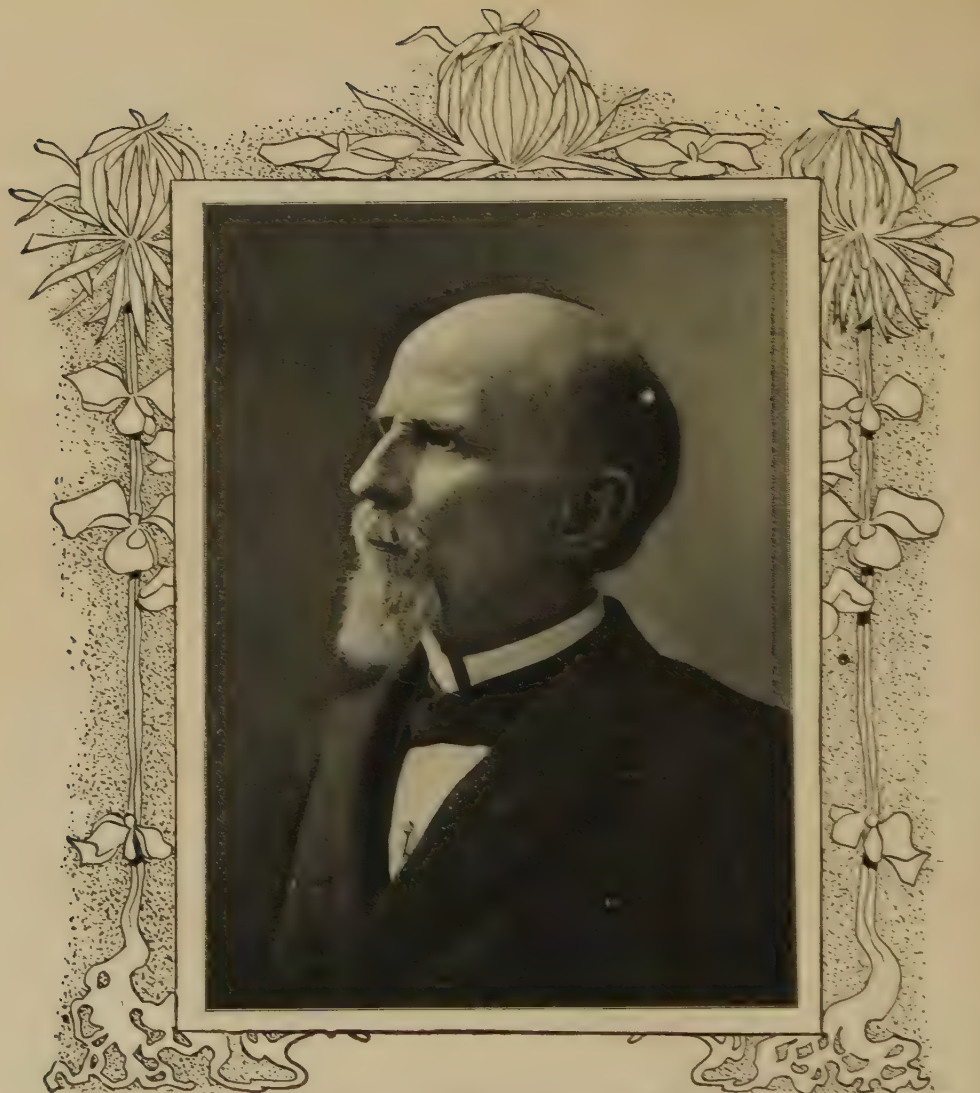


A. D. BROWN.

"A young man must first be careful to select some line of business that he can conscientiously follow for life, and then work at that business with his whole heart so that it will not be labor for him, but his chief pastime or pleasure, making all other things except his religious duties subordinate to his business. I know of no better rule than 'Diligent in business, fervent in spirit, serving the Lord.'"

A. D. Brown

Mr. Brown was born in New York state; educated in common schools; became a shoe manufacturer in St. Louis, 1871, standing at the head of the great Hamilton-Brown Co.; chief supporter of Missouri Baptist Sanitarium; liberal friend of William Jewell College; officer in his church, and teacher in Sunday school.



JUDGE JONATHAN HARALSON.

"I will write just four words beginning with 'C.' If any young man with ambition will make actual in his life the meaning of those four words, he will fill all requirements. Let him take full account and make full use

Jon' Haralson

of his Capacity; let him thereby develop Competence for any of life's tasks; let him sustain such heart relations to all others as can truly be called Cordiality; let him esteem his most valuable assets to be Character and the chief of all his achievements will be character."

Born in Alabama; graduated at University of Alabama in 1851; practiced law at Selma until elected Judge of Supreme Court; from 1880 to 1899 Pres't So. Baptist Convention; LL. D. from Mercer University.

holds his passion with a hard bit is likely to do stronger work in the world than his cold, apathetic neighbor in whose nature there are no strong impulses.

A STRONG WILL UNDER CONTROL.

“ ‘A fire,’ said a successful teacher lately, ‘is a power if kept in the right place. There are boys with temperaments like boiling water. Very good. One does not confine the steam until it expands to the bursting point. One gives it work to do.’ The nervous, sensitive boy or girl who has plenty of hard, congenial work to do, will find it the surest escape valve for the excitement which else would find relief in passionate outbursts of temper, but the work must be congenial—one which will naturally develop the character, the taste and the faculty of the child. Gardeners know exactly what kind of soil and exposure and food each of their plants requires. When will teachers learn what place in the world will suit each scholar?”

The man of fine self-command wears the signs of it habitually. There is a sane magnetism which his combined and co-operating powers give him; there is a rhythm to his life movements as if through him divine music was beating out its measures, not in the wild strains of stormy and discordant passions, but in the sweet symphonies of the royal orchestra of the soul, whose many powers are like noble instruments, and all blending in divine harmony.

Self-control, in its highest form, is possible only as we come under the control of the great Master, Christ. This writer knows many good men and women who have great power of self-control, and he himself is trying to blend all his own powers so as to become good, if not great, in the sight of God; but he must confess that he has never known a man or woman, and never expects to know one, capable of perfect self-mastery without yielding to Christ, the rightful and ennobling Master of every human soul. That is what has enabled such great men to possess themselves of their powers—such impetuous men as Peter and John and Paul and Luther and William the Silent and Washington and Von Moltke and Cromwell and Wellington and Wordsworth. To master self one must first be mastered by Christ.

CHAPTER XIII.

SELF-CONFIDENCE.

INSIST on yourself," says Emerson. No man carries out a purpose without unwavering confidence in his ability to do it. When Admiral Dupont was explaining to Admiral Farragut why he did not take Charleston, Farragut abruptly spoke up and said: "There is another reason you have not mentioned. You did not believe you could do it." To be conscious of a right purpose is to be conscious of the power to accomplish it. If one believes that he ought to do a thing he must believe that he can do it. Duty and ability are always equal.

This does not mean egotism or an exaggerated sense of one's importance. It means an intelligent estimate of duty and ability of the task to be done and the power with which to do it; it means practical adjustment of those powers to the task. Of course, such self-confidence may exist in the same mind with offensive egotism. That which we have under consideration, however, is a very different thing. It may be a quality of the humble or of the egotistical. It usually, however, co-exists with modesty. Egotism is often destructive of that knowledge of self and of others which is necessary to self-confidence. The egotism is not necessary—in fact, is a positive disadvantage. Yet the self-confidence is imperatively necessary.

We are constantly meeting with extremes of character that lack a proper self-confidence. One is in the blind egotist who knows nothing of himself or his duty or of other people, and yet feels equal to any task. He would undertake to fill a seat in Congress, to conduct diplomatic business with a foreign nation, to lead an orchestra or teach a philosopher without a moment's preparation and without a blush. This is not the highest form of self-confidence. The other extreme is that self-repudiation which makes us want to turn away from the person who is guilty of such sur-

render to weakness, and in some cases to give him a kick as one likes to kick a sulking dog. Such modesty is more than ordinary patience can put up with. It is criminal. No one can help feeling a contempt for the man who goes about "with an air of perpetual apology for the unpardonable presumption of being in the world."

Sometimes excessive modesty is assumed as an excuse for one's failure or cowardice or as a means of winning favor, as in the case of Mr. Pecksniff and Uriah Heep. Added to our contempt for littleness is our contempt for hypocrisy in such cases. They are vines instead of oaks, and merely snatch at the merit of humility, which is not possible to the weak but is only a virtue of the strong. True modesty does not exist in connection with weakness.

Real self-confidence involves several very highly important things. It involves self-knowledge first of all. That knowledge must be accurate and honest, free from a desire to exalt oneself or magnify one's virtues; also free from the desire to humiliate oneself or minimize one's virtues.

RESPECT YOUR POWERS.

It involves self-appreciation next. No one has a right to look with contempt on himself when God has shown such an interest in him. As compared with his own high standard for himself he may well be humble; as compared with God's perfect goodness, he may well feel a deep sense of sinfulness. But when God thinks so much of him, has such a glorious future for him, gives such steady help to him, commits such important tasks to him, coöperates so lovingly with him, expects so much from him, he ought to obey the words of the angel to John in "Revelation:" "Stand on thy feet." When one does not appreciate himself he cannot expect others to do so; he cannot appreciate God's choice of him for any service; he cannot appreciate the task he is set to do. It is disrespect to others to deprecate oneself, for it shows an unworthy estimate of what is common to him and them. As a rule, the estimate we show of ourselves is the estimate others place on us. We make our own ratings and they are usually accepted without much

question. Emerson says: "Take the place and attitude which belong to you, and all men acquiesce." One must respect the possibilities that are in himself, for he may have something that will influence the whole world.

It also involves self-assertion. One must lift up his voice; one must have projectile force if he makes an impression on his task or on people. The man who has no self-confidence has no self-direction; if he doesn't think of himself with force he cannot project himself with force. These three elements—self-knowledge, self-appreciation and self-assertion—constitute a normal and noble self-confidence. God's approbation can never be bestowed upon him without it. Some one said about the Shakers—who do not believe in or practice marriage—that "God no doubt loves them, but he cannot admire them." Nor do we see how he can admire the man who does not believe in himself. "Self-reliance is a grand element of character. It has won Olympian crowns and Isthmian laurels; it confers kinship with men who have vindicated their divine right to be held in the world's memory."

The world's onward movements have been brought about by men of self-confidence. David was a good instance of the man who knew himself, appreciated his ability to do the thing the providence of God lead him to, and asserted that confidence in modest courage. Browning represents him as entering Saul's tent to recover him from his dementia, and speaking of it afterward:

"Then once more I prayed,
And opened the foldskirts and entered and was not afraid."

Goliath perfectly illustrated the blind, unthinking consciousness of just one kind of power. He was lacking in the true knowledge of self and of the task before him. John C. Calhoun was chided for his intense application to study while a student at Yale, and he replied: "I am forced to make the most of my time that I may acquit myself creditably when in Congress." They laughed at him for his wild ambition, but he simply replied: "Do you doubt it? I assure you if I was not convinced of my ability to reach the national capital as a representative within the next three years

I would leave college this very day." That very confidence gave others confidence in him. To look wise and say nothing often wins battles by itself. Many a man has a great capital in a certain look, which says: "I could say something, but I won't."

SELF-RESPECT PROTECTS FROM VICE.

Self-distrust is said to be the cause of a great many failures. "The assurance of strength gives strength, and they are the weakest, however strong, who have no faith in themselves or their powers." One who has that high form of self-respect will usually be held from those grosser forms of sin that debauch young manhood. He will have too high a respect for others to injure them by violence or dishonesty. He will scorn to be an idler or to slight his work, for the former ignores and the latter cheats self. He will not seek first the applause of people but the approval of God and his own conscience. To make popularity a guide is to come into middle life weak and to old age a cripple. The true self evaporates under that process, and when the flattering voice that pleaded with him has died out emptiness and weariness are all that remain. There is no old age so dreary and repulsive as that of one who has lived on popular applause. Even religion itself can give very little comfort to one who has frittered away his selfhood in a steady search for popularity.

One may surrender his self-reliance in a wrong reliance on parents. Parental training has produced its perfect fruit when the young man can get along without his parents and can depend upon himself alone. Eagles teach a good lesson in the training of their young, for they break up their nests and thrust out the young to fly or fall; yet they are ever on the watch to prevent any disastrous fall. One who looks to the government to do something for him had better get a lesson from Cardinal Wolsey whom Shakespeare represents as saying to Cromwell:

"Had I but served my God with half the zeal I served my king, he would not in mine age have left me naked to mine enemies."

If he depends on public opinion instead of himself he will soon find that it is very much like the wind that will bear him pleasantly

to-day and to-morrow drive him upon the shoals. If one depends on luck, rather than upon his own well-directed exertions, he is following a will-o-the-wisp that will land him in the mire.

“Many a man has accomplished his object by this determined adherence to faith in his ability to succeed, when everything but his determination and confidence in himself has been swept away. One should cling to this priceless birthright as he would cling to his honor.”

NOBODY CAN DO YOUR WORK FOR YOU.

At school, rely upon teachers to assign lessons but upon yourself to get them; upon them to give instruction, upon yourself to master it. At work, get all possible help in understanding your enterprises, but rely upon yourself to achieve them. In the religious life, welcome truth by whatever lips it may be spoken, through whatever channel it may come, but depend upon yourself for conclusions and conduct. In acquiring political opinions learn from any one who can teach but rely upon your own powers of discrimination for the doctrines which you shall hold and cherish.

“What men most covet, wealth, distinction, power,
Are baubles nothing worth; they only serve
To rouse us up as children at the school
Are roused up to exertion; our reward
Is in the race we run, not in the prize.
Those few to whom is given what they ne'er earn,
Having by favor or inheritance,
The dangerous gifts placed in their hands,
Know not, nor ever can, the generous pride
That glows in him who on himself relies,
Entering the lists of life. He speeds beyond
Them all and, foremost in the race, succeeds.
His joy is not that he has got his crown,
But that the power to win the crown is his.”

CHAPTER XIV.

HINDRANCES THAT HELP.

ANY one of a thousand obstacles will block the way before a puny purpose; but not all of them combined can stand before a purpose into which a true man puts his whole self. In fact, almost every obstacle which men ordinarily meet is a help. Hindrances help us to see our task more clearly, to estimate our resources more accurately, to concentrate our powers more completely and to renew our purposes more thoroughly. Every power of the body, and every sentiment of the soul may be roused into higher action and developed into greater strength, by hindrances. It takes some breath of wind to fill sails and to fly kites. The superbest of sights is a man meeting and mastering great difficulties, with the power of a resistless purpose.

BLIND MEN HAVE WON FAME.

Bodily infirmities that seem at first to blight all hopes of worldly success may be so used as to build up greatness of character. How many men have had to work in the dark? The two greatest epic poets were blind—Homer and Milton. Dante was almost blind. Mr. Henry Fawcett, the postmaster-general under Gladstone, was totally blind, and yet is said to have been the best postmaster-general Great Britain had had for many years. In early life his blindness was a great blow to his father's ambitions for him, but the boy had such a cheerful and sanguine persistence that he comforted his father with assurance that he would achieve something worthy, after all. Miss Fanny Crosby, who wrote hundreds of hymns, was totally blind. W. H. Prescott and Francis Parkman, two of the greatest historians America has produced at all, worked with but little power of sight, but before the vision of their minds the panorama of history rolled with added clearness. Huber, the Swiss naturalist, who made a special study of ants, was blind. George

Matheson, the great preacher of Edinburgh and author of many brilliant and scholarly volumes, is totally blind. Dr. Milburn, the blind chaplain of the senate is widely known for his culture and eloquence. Mr. H. Thane Miller, though blind, was the brilliant principal of the young ladies seminary at Mt. Auburn, Cincinnati, a marvelously sweet singer and effective talker. Helen Keller, blind, deaf and dumb, has learned to talk, and is now at Radcliffe College and is becoming a truly great scholar. We wait and wonder what she is yet to become. Other bodily infirmities, which have made men struggle all the harder to overcome them, have developed strength of will, definiteness of purpose and precision of skill which otherwise would never have been attainable. From Demosthenes the greatest orator of his time to the modern Irishman, Curran, orators have learned it is not an insuperable barrier, and met and overcame the same difficulties—eloquence to be born with a stammering tongue. Sir Walter Scott and Talleyrand and Byron were lame, and their lameness seemed to fire their genius. Darwin was not well one whole day in forty years. John Calvin, the greatest thinker of the reformation, was a dyspeptic all his life.

MANY HAVE CONQUERED PAIN.

Robert Hall, one of the greatest preachers of modern times, seldom had one solid hour of freedom from racking physical pain. John R. Green, the historian of England, had to fight against bodily infirmities to his last hour, but they put upon his monument the inscription, "he died learning." Beethoven composed some of his greatest music after he had grown so deaf that he could not hear the strains of the loudest orchestra. Robert Louis Stevenson's life was a triumph over physical weakness. Spurgeon suffered from gout all his life. Pope's deformity, which spurred his genius, led him to say, "I have a weight to carry different from other men's and I must stiffen my muscles for it." "John Addington Symonds transformed his enforced residence in the high Alps into one prolonged period of fruitful work." As Bacon says: "Whoever hath anything fixed in his person that doth induce contempt, hath also a perpetual spur in himself to rescue and deliver himself from

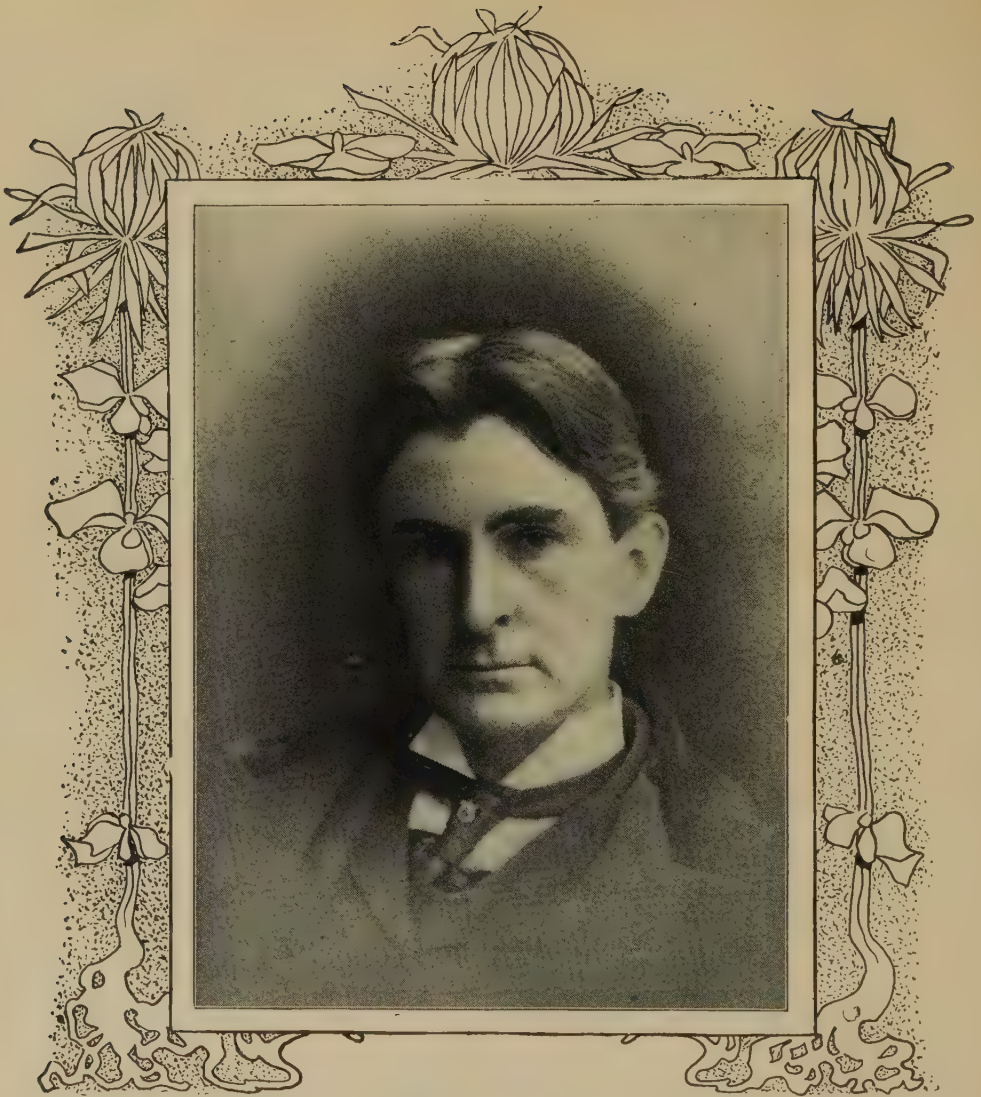


JAMES STOKES.

"Be true to yourself. Love yourself so much that you will love others. Perfect yourself. Give yourself something definite to do. Keep yourself in constant communication with the Almighty."

James Stokes

A prominent financier of New York City; a leading supporter of the Y. M. C. A. and a public-spirited citizen.



THOMAS DIXON, JR.

"The oak that is bent by the storm makes a fibre fit for a ship's ribs.
You can't make steel without white heat."

Thomas Dixon Jr.

Rev. Thomas Dixon is known as minister, lecturer and writer. He is characterized as a "live wire," being author of "The Leopard's Spots," a story that has sold by the ten thousands. He was born in North Carolina and educated at Wake Forest College and Johns Hopkins University.

scorn; therefore all deformed persons are extremely bold." The apostle Paul was weak in body. Julius Cæsar suffered from apoplexy. Pascal was a lifelong invalid. William the Third never knew a well day. Nelson, the hero of Trafalgar, was little and lame, besides. Oliver P. Morton, of Indiana, went on crutches nearly his whole life

POVERTY HELPS.

Poverty is no hindrance. A convincing proof of this is found in the fact that most of our eminent men began life in poverty. Of the twenty-nine immortals chosen for the "Hall of Fame" in New York University, all but six were poor boys. It was the struggle that helped to make them. Vice-President Wilson was so poor that he had to borrow books to start with. Thurlow Weed, Thomas A. Edison, Daniel Manning and David B. Hill were all newsboys. John Fiske who was, at the time of his death, one of the most eminent men in America as historian, philosopher, scientist and man of letters, was so poor that he had to wait eleven years before having his first book published, because it took every cent that he made to live on. P. T. Barnum at fifteen bought on credit the shoes he wore to his father's funeral. Mary Lyons, who founded Mt. Holyoke, was too poor to go to school, and she engaged herself as servant in family after family, where she could learn. Then she founded the school for girls. Kitto, one of the most eminent biblical scholars of the early part of this century, was born in a poorhouse, was deaf and followed shoemaking for a while, but his genius triumphed over these hindrances. Arkwright, who invented the spinning jenny was the thirteenth child in the family and was brought up in a hovel. John Locke, the philosopher, at one time lived on bread and water. Abraham Lincoln's poverty was appalling, and when he decided to get an education he had to walk six miles to borrow a grammar. It was a poor boy, Martin Luther, that revolutionized Europe. The late Senator Joseph E. Brown, of Georgia, was nineteen years of age before he learned to read. Gen. J. J. Estey, manufacturer of the Estey organ, was given away at four years of age, to be reared by strangers. Henry Clay was the

son of a poor widow who had very few advantages to offer her ambitious boy. George Peabody was a poor boy; Girard a cabin boy on a vessel; Demosthenes the son of a cutler.

Columbus son of a weaver; Haydn son of a poor coachman; Benjamin Franklin son of a tallow chandler; President Seth Low was a poor boy; Ralph Waldo Emerson's mother was too poor to buy the books he wanted and he was compelled to borrow them. Michael Angelo's father was a porter; Shakespeare's, a wood stapler; Moliere's, a tapestry maker; Bernadotte's mother, a washerwoman in Paris. Linnæus, the great botanist, used to fold paper into his worn-out shoes to protect his feet from cold. David Livingstone, at ten years of age, was apprenticed to a glassmaker, and yet saved up money enough to buy him a Latin grammar and started on his indomitable career of learning. John Howard, as a boy, was apprenticed to a grocer. Elihu Burritt, the learned blacksmith, acquired his learning while following his trade. Rittenhouse, the astronomer, wrote out some of his calculations on the plow-handle as he worked in the field because he was not able to afford paper. Andrew Carnegie came to America as a very poor boy and went to work at \$2 a week in Pittsburg. Vanderbilt, Gould, Rockefeller were poor boys. Simon Cameron, who struggled desperately against poverty in youth, said that he had one advantage over his son Don—the advantage of poverty.

THE HUMBLEST OCCUPATION NO BAR TO SUCCESS.

Ben Jonson was a bricklayer; Carlyle and Hugh Miller, stonemasons; Arkwright, a barber; Faraday, the son of a poor blacksmith; Kepler and Rousseau, waiters in hotels; Terrence was a slave; so was Epictetus at one time; Cincinnatus, a playman; Robert Burns also; Defoe, a hostler; Mohammed, an ass driver; Bunyan, a tinker; William Carey and Roger Sherman and Vice-President Henry Wilson and Daniel Drew, shoemakers. Poverty is often the greatest blessing a young man inherits. To quote some words from Garfield: "Poverty is uncomfortable, as I can testify, but nine times out of ten the best thing that can happen to a young man is to be thrown overboard, compelled to sink or swim for him-

self. In all my acquaintance I never knew a man to be drowned who was worth saving. It is the pride of Americans that many cherished names, at whose memory our hearts beat with a quicker bound, were worn by the sons of poverty, who conquered obscurity and became fixed stars in our firmament.

"There is no horizontal stratification in this country, like the rocks and the earth, that hold one class down for evermore and let another come to the surface to stay there forever. Our stratification is like the ocean where every individual drop is free to move and where, from the sternest depths of the mighty deep, any drop may come up to glitter on the highest wave that rolls." Elizabeth Fry Page in "Success," September, 1901, says the following about a young Chinaman who has won distinction in contest with American youth: Charles Yun Marshall, a Chinese graduate of the Vanderbilt University, at Nashville, Tennessee, won the "Founder's Medal" this year,—the highest oratorical honor in the university's gift. The young man is a native of Soochow, China. He will finish his course this year, taking the degree of B. S. In the oratorical contest, he distanced three native competitors who are unusually bright men, and won the medal, winning, also, the enthusiastic praise of his fellow students, with whom he is a great favorite, and the congratulations of the faculty. "Poverty," says Plutarch, "is not dishonorable in itself, but only when it arises from idleness, intemperance, extravagance and folly." Thucydides says: "To make no attempt to escape from it is indeed disgraceful." "It is by all virtuous means to be avoided."

POVERTY PRODUCES STATESMEN.

Our own times furnish some instances so fresh and inspiring that a few must be given. The last article the late John Fiske wrote for publication was printed after his death in "Success." It was on the subject, "Poverty no Obstacle to a Public Career," and a liberal extract can be taken from it:

"The carping ones will say that Washington was the richest man of his time. That may be very true. It must also be remembered that Washington was a man of broad principles, that he loved

his liberty more than he loved his wealth, and that he could see the possibilities of a country like the United States. He was willing to risk his life, to give up his handsome home and his easy existence, and to fight with the common people. He bared his breast to death. How many rich men would do that to-day?

“Those who have made the history of the country have known the struggles of the poor, and faced life with nothing but hope. But they have had more than hope,—even grit and ambition, two qualities that will not down, that no hoof can grind into the sand. I believe that every American living has been shocked at the stories of the youth of Abraham Lincoln, his squalid environment, his privations, and his disappointments. He said that there was a way, and that he would make it, and he did. But his great spirit bore to the grave the deep scars of those early struggles. What had ‘Phil’ Sheridan to look forward to when he was a canal boy? As much as any man in the world. He put his mind in the right channel; he knew that the world needed men; he was going to be one of them. Garfield made the same resolve early in life. He told his mother that he would become president of the United States. She did not laugh at him and tell him that the presidency was no place for a poor map. She said: ‘Persevere, study hard, be honest, and you will have just as good a chance as any other young man.’

“There is no reason in the world, nor any doctrine to oppose it, why any young man in this country should not aim to be the president of the country. It would be a blessing to the nation if every youth had that aim, for it would make the young men better citizens, and would be another step toward the solution of that ever-troublous question, how to do away with the prisons. I have no time to waste with an American-born man who says that he can never become president. Scarcely a man in the United States had a past more depressing or a future more hopelessly gloomy than had Ulysses S. Grant. Yet he was ever buoyed up by the hope of preferment and renown. Andrew Johnson was as humble a tailor as ever drew a stitch. Blaine, the ambitious school-teacher, said: ‘A man cannot fail who believes in himself.’

“Jefferson, Adams, Livingstone and Franklin were born in poverty. Analyze their characters. Why did they succeed? Simply because they said they would. They earned money in any legitimate calling, and they had the ability to save what they earned. They knew that time has an intrinsic value, and, therefore, they made every moment count. Benjamin Franklin was the best example of a time-valuing man the world has ever known. That great Pennsylvanian, Samuel Jackson Randall, was a man whose poverty was especially creditable to him. His life shows that there is no incompatibility between the narrowest simplicity of life, the most rigid economy in personal expenditures, and the highest success in public life. He spent thirty years in state and national legislation, and left a name and a host of achievements that will live with the world; but his estate was appraised at less than one thousand dollars. Poverty was no obstacle to his career, or to the perpetuity of his fame. I believe that he died far richer than many a millionaire. He lived during that terrible epoch of extravagance that followed the Civil War,—that period of greed and grabbing that ruined the hopes and characters of many men. But no contumely marred the name of Randall. He was twice speaker, the acknowledged leader of the house, the chairman of the most important committee, and had opportunities to be one of the public plunderers. But he lived modestly within his salary,—a notable gentleman, a worker for his country’s good. It would be a miserable interrogatory to ask if his life paid. In a commercial sense, it did not! but he left something that will endure forever. John A. Logan served his state and his country with fidelity and honor, and died poor, a patriot. The two leading political figures of the time, President McKinley and William J. Bryan, were of the humblest origin. They did not have money, but they had sterling qualities.

CHARACTER TELLS.

“While all of these men knew what poverty means, they had one element that made them renowned. That element is character. Character is not a separate part of a man, but is the man himself. The term character, in its narrowest sense, means a disposition to

do right. A man who discerns right, who prefers right, will have the strength to keep his character perfect. In our colleges, it may be regarded as a poor policy that no provision has been made for the development of character. It is supposed that the environment will show a student the importance of a good character, and the misfortune of a bad one. But the man, himself, must have the disposition, and the foundation of a good character will be easily laid. The best men in the country are wanted to fill its political offices. Notice the list of presidents of the United States: not one lived against whom there could be pointed the finger of calumny. They were all men of sterling character, and it is to the credit of the people of this nation that they would rather have, for their chief executive, a poor man with a good character, than a rich man, no matter how powerful his influence, if a tainted breath has dimmed the mirror of his reputation. The compensations of political life were never measured by the wages of the employed. It must be admitted that popularity and public favor are often capricious, and that the idol of to-day will often become an outcast to-morrow. But, in the end, the people are just and generous, and they honor independent thought, courage, manhood, and truth, and are quick to forget errors that proceed from an intrepid spirit. I do not believe in the man who lets political defeat close his career. If you are advocating a cause, and believe in the infallibility of that cause, stick to your views as you would to life. If you are right, you will some day be heard."

Governor Voorhies, of New Jersey, in a recent "Saturday Evening Post," has some words worth reading:

"When once assured of success, a man's real life-work has only just begun in earnest. By life-work, I mean actual labor, whether it be the brain or the hands that are taxed. No idle, aimless man ever rose to a place of distinction in this busy world. The man who, having been born with the traditional silver spoon in his mouth, simply drifts, without effort, because he has fallen heir to the product of the labor of his ancestors, is tolerated, perhaps run after, by sharks who want his money, but he is not respected by the brainy, earnest men who have made good use of their talents.

Money is a power, and a very desirable blessing when it is put to good use. It enables its possessor to uplift others less fortunate than himself, and to advance any worthy cause. It has most power when earned. The man who inherits wealth usually spends it and his time in the selfish pursuit of pleasure, and is of very little use in the world. If a man need not be a breadwinner, he can, at least, do his part in helping those who, handicapped by poverty, are obliged to fight every inch of the way in their struggle for the higher education to which they aspire. Many are doing this, but only a small percentage of those who should."

This is in common with the words of the great Jefferson: "Our country's destinies will ever be in the hands of those who have come up from the ranks. All that is needed is for those in the ranks to prepare themselves in the most thorough manner."

HOW A CARPENTER BECAME A PROFESSOR.

Prof. Charles William Weirk, of Columbia University, New York City, thus tells how he rose from carpenter to professor:

"If a certain periodical had not come into my hands by a mere chance, I suppose I should still be working at my trade. This paper contained an article entitled, 'From Workshop to College.' I read and reread this article many times, and it proved the turning point of my career. The article gave a description of a young mechanic, who, with only seventy dollars, with a wife to support, and no one to aid him financially, was working his way through college, and was then in his third year.

"I decided then and there to obtain a college education, handicapped as I was by marriage, and having only a small bank account. But, with the encouragement of my wife, who promised to aid me in every way possible, I began to prepare myself in such studies as were required for entrance examination. I wrote to a number of colleges for catalogues and for information as to the chances of obtaining work in order to earn money to pay my expenses. Hardly any of these institutions could promise me work. The president of one of them wrote me saying that I was too old to think of going to college, and

that I should stick to my carpenter's trade. I was not disheartened. A college president in the Middle West wrote me that, if I was a good mechanic, I could get work enough to defray a part of my expenses. After some further correspondence, I went to the college and convinced the authorities that I could do well the work of a mechanic.

"During these weeks I had many misgivings about giving up my good position as a mechanic to undertake what, at the time, seemed to be only a leap in the dark. During these times of depression, my wife would invariably come to my rescue, encouraging me and reminding me of her promise to aid me in every way possible. She pictured the grand future looming before me, and at length persuaded me to pack up and be off, leaving her behind, to join me later.

"Early in my college days, I was fortunate in making a staunch friend of one of the professors, who aided me financially at times. My first work for the college was making a number of drawings for the laboratories. The bill was sixty dollars, and I had to wait a month for my money. In the meantime, my friend came to my assistance, and saved me from great embarrassment. During the first year I did not make a brilliant record, for I was not accustomed to hard study, and, besides, I was often exhausted by manual labor. But I kept up my courage, and the next year made decidedly better progress. As a result of my graduation, I was given a good position in the faculty of Columbia University, and my success has been far greater than I dreamed of."

Here is another item of interest: "Twenty years ago, Paris Gibson, the newly-elected senator from Montana, was a cattleman on the plains of his state. The cattle strolled over the prairie to drink in the great Missouri River. Near their drinking place, the river poured majestically and powerfully over a mighty cascade. Day after day, the cattleman gazed in wonderment at the beautiful falls, and marveled that their power remained idle. The prospect of a thriving city, with mills and plants operated by these falls, spread before his vision. He resolved to create that city. Close to the falls he built the first cabin, then he induced others to join him,



ENGAGED.

"Thus it is our daughters leave us,
Those we love, and those who love us;
Just when they have learned to help us,
When we are old and lean upon them,
Comes a youth with flaunting feathers,

"With his flute of reeds, a stranger,
Wanders piping through the village,
Beckons to the fairest maiden,
And she follows where he leads her,
Leaving all things for the stranger."



AN EVERY-DAY ROMANCE.

It was evening, it was twilight, it was warm and it was fair.
I was courting, I was happy, I was brave, for he was there.

and the settlers called their home Great Falls. Paris Gibson was their leader, and, through his untiring effort and energy, capitalists went into the wilderness and were startled at the outlook. One mill went up, and then another, while stores, homes, schools and churches were soon established. To-day, Senator Gibson, honored after years of faithful work in building up his city, looks upon Great Falls, Montana, the third city in size in the state, with the glance of a father looking at a big, progressive, industrious family. Yet he was not a native of the region. He was born in Brownfield, Oxford County, Maine, July 1, 1830. He was graduated at Bowdoin College, in the class of '51, and, soon after being graduated, served a term in the house of representatives of his state. In 1858 he went west, and located in Minneapolis. He was one the company that built the first flour mill and the celebrated North Star Woolen Mill of that city. In 1889 Senator Gibson was a member of the convention that framed the constitution of Montana."

The "Saturday Evening Post" gives the following about a very remarkable man, who, in addition to the positions named, also held that of secretary of the interior under President Cleveland:

"From grocery clerk to governor is the epitomized story of the career of Mr. David R. Francis, of Missouri, president of the St. Louis Exposition in commemoration of the Louisiana Purchase. He learned his business thoroughly, so that when reverses overtook a firm in which his family were interested he was able to launch forth for himself. His capital was not equal to undertaking a great store, but he obtained a seat in the Chamber of Commerce as a broker, refusing the offer of his father-in-law to make him a handsome loan."

Governor Cummins, of Iowa, worked as an express messenger and railway engineer while preparing for admission to the bar. Of the twenty-nine immortals chosen for the "Hall of Fame" in New York University, all but six were poor when they were boys.

Losses and crosses cannot kill the ambitious soul. Charles Lamb in deepest sorrow over his mother's death and his sister's madness wrote his best "Essays of Elia." Mozart's Requiem was written with the pains of approaching death upon him. The night-

ingale sings her sweetest song when the shadows fall upon the quiet earth. The venerable Bede finished his translation of St. John as he was dying. "Go on swiftly," he said to his servant. "I know not how long I can continue." "Dear master," said the boy, "there is yet one sentence unwritten." He replied, "Write quickly." When the boy said, "The sentence is now finished," he answered, "It is well," and breathed his last.

Persecution is equally impotent to break the determined will. Roger Bacon, the morning star of modern science, and every advanced thinker in the realms of science and philosophy has encountered this opposition.

Prejudice and persecution and hatred have sought in vain to keep down men who wanted to rise, but in every case they became the stepping stones out of difficulties. Boethius was shut up in prison, but there he wrote his "Consolations of Philosophy." Grotius was imprisoned, but in his dungeon he wrote his commentary on St. Matthew. They sought to suppress Kossuth, the Polish patriot, within prison walls, but the two years spent there gave him an opportunity to learn the English language for future use. They shut up Sir Walter Raleigh in a prison to keep him away from the world, but in the prison he wrote his "History of the World." Martin Luther was compelled to retire from active service for a while within the Wartburg castle, but there he translated the Bible.

"Stone walls do not a prison make,
Nor iron bars a cage."

Shakespeare puts the same truth poetically:

"Sweet are the uses of adversity,
Which, like a toad, ugly and venomous,
Wears yet a precious jewel in his head."

OTHER HINDRANCES.

The hindrances of wealth must be overcome, as in the cases of Longfellow and Mendelssohn and some others, who, despite the debilitating influence of wealth, nerved themselves to the noblest

efforts. With proper determination some men have been able to rise above the hindrances of bachelorhood, as in the case of Alexander H. Stevens, Elihu Burritt, H. L. Morehouse, Beethoven, Schubert and some other illustrious men. Even the hindrance of vicious wives, while not especially a help, may not be fatal, for the cases of Socrates, Milton, Wesley and possibly some others of more recent years, who, for reasons of prudence, have made no confession of their difficulties, will demonstrate it.

Failures are sometimes blessings in disguise. A failure takes away conceit, shows one's weaknesses, reveals his true task and purifies his ambitions. If a failure has affected one's reputation, he resolves to retrieve it; if it injures his real character, he strives to rectify it; if it weakens his ability, he tries to renew it.

"We rise by things that are under our feet,
By what we have mastered of good or gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet."

EARLY FAILURES MAY BE LIVED DOWN.

Here is something from the late Governor Horatio Seymour that should be read by every young man: "If I was to wipe out twenty acts what should they be? Should they be my business mistakes, my foolish acts (for I suppose all do foolish acts occasionally), my grievances? No; for all these are the very things by which I have profited. So I finally concluded I should expunge, instead of my mistakes, my triumphs. I could not afford to dismiss the tonic of mortification, the refinement of sorrow; I needed them every one. The very pivotal difference by which we rise at all turns upon the way we grapple with our faults. All my acquaintance with the eminent men of the country has taught me that the way to greatness is found in fearless self-examination."

Edison says most of his time has been taken up in trying things that would not work, but that is one way he has found out so many things that would work. Bulwer's first poems, novels, dramas and sketches were failures. Savonarola broke down in his first sermon

and he declared he would learn to preach, whether or no. Webster's first efforts at public speaking were failures. Many a medical student faints when he first sees the knife used in a dissecting room, and in shame summons all his strength to overcome his weakness. Curran, the orator, failed till they called him "Orator Mum," and that gave him a new motive to succeed. Obstacles quicken the action of mind and purpose. The meteor flashes into fire when it meets the resistance of the earth's atmosphere.

From a current paper we clip the following: "A young Englishman once failed to pass the medical examination on which he thought his future depended.

" 'Never mind,' he said to himself. 'What is the next thing to be done?' and he found that policy of 'never minding' and going on to the next thing the most important of all policies for practical life. When he had become one of the greatest scientists of the age, Huxley looked back upon his early defeat and wrote:

" 'It does not matter how many tumbles you have in life, so long as you do not get dirty when you tumble. It is only the people who have to stop and be washed who must lose the race.'

"Twenty years ago Lindon Bates, of Chicago, was compelled through lack of funds to discontinue his course at the Sheffield scientific school and begin work for a railroad. Some years later he secured the contract for building two miles of the Chicago drainage canal, and invented for use there a dredging-machine which attracted immediate attention. To-day the Volga River is being dredged by his machines, a dozen rivers and ports of Australia and Tasmania, the difficult harbor at Calcutta and another at Antwerp. The international congress of navigation recently awarded him a gold medal; and upon hydraulic engineering in navigation he is ranked as the highest living authority.

"To assert that present defeat is not incompatible with future success is merely to repeat one of those fundamental truths which, like submerged piers, support the bridge of life. The stone which turns the brook into a wider channel is not an obstruction. Defeat is as different from failure as the two points in the adventure of

the diver: One, when a beggar, he prepares to plunge; one when, a prince, he rises with his pearl."

WHAT A DISCHARGED CLERK DID.

"Thirty years ago, a young man named Samuel M. Bryan, a clerk in the postoffice department at Washington, received notice that his services were no longer needed," says "Success." "Incompetency was the reason given for his dismissal. When he looked over his stock in trade, he found that it consisted of something less than a hundred dollars in cash and—a great idea. A week later he was on his way to San Francisco, one good-natured postal clerk after another allowing him to ride in his car. On reaching San Francisco, he secured a place as purser on a steamship bound for Japan, and, in due time, found himself in Tokio. Once in Japan's chief city, he proceeded without delay to put his great idea into execution. What he proposed was to perfect and put in operation, in Japan, a postal system modeled after that of the United States. Bryan found willing listeners among the high Japanese officials, and in due time was requested to prepare a prospectus of his system to be submitted to the mikado. Its value was at once recognized, and its adoption ordered. Bryan was placed at the head of the new department, with a salary of eleven thousand dollars a year, and entrusted with the negotiation of a postal treaty between Japan and the United States. A few months later he was back in Washington as the envoy of the Japanese government, treating on equal terms with the man who had dismissed him for incompetency. The treaty, which he negotiated with skill and diplomacy, proved satisfactory to all concerned. Bryan remained some fifteen years in the service of the Japanese government. He then returned to the United States, a rich man. It is interesting to conjecture what his career might have been, had he not lost his place in the postoffice department."

Savonarola was discarded by the young lady whose hand he sought and that made it possible for him to become one of the world's great reformers. One does not know his own powers, nor get them into his control and strain them to their utmost, till some sharp struggle compels it. It is the hammer and chisel that release

the angel imprisoned within the marble block and the hard blows of opposition develop the mighty angel slumbering in the soul. Napoleon said that "Genius is the art of doing the impossible by overcoming difficulties."

"There is a strength
Deep bedded in our hearts of which we reck
But little till the shafts of heaven have pierced
Its fragile dwelling. Must not the heart be rent
Before her gems are found?"

Bunyan in prison wrote: "I never knew what it was for God to stand by me at all times, and at every offer of Satan to afflict me, as I have found him since I came in hither: for lo! as fears have presented themselves, so have divine supports and encouragements; yea, when I have started even as it were at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would with one Scripture or another strengthen me against all; insomuch that I have often said, were it lawful, I could pray for greater trouble for the greater comfort's sake."

Goethe says cheeringly:

"Yes, to this thought I hold with firm persistence—
The last result of wisdom stamps it true:
He only earns his freedom and existence,
Who daily conquers them anew."

The struggle is more important than the prize sought. The cross always precedes the crown, and the crown of thorns comes before the crown of glory. The power of gravitation, as well as of heat and cold and wind, must be overcome before one reaches the mountain summits.

CHAPTER XV.

CONCENTRATION.

VERSATILITY has its perils. Every man has only so much power, which he can run into one channel and get energy or run off into several channels and let it waste itself in diffusion. In that latter way he will gain in breadth but lost in depth and momentum.

No man can be a specialist in two things, especially if those two things are antagonistic to each other and require opposite kinds of habits. Every man should have a vocation and an avocation. In his vocation he must do his work, in his avocation find his recreation from work and for work. The vocation is to be re-enforced by the avocation. To be sure, some vocations are so large that one can only follow some one phase of them. It is a positive weakness to do too many things. "He who follows two hares catches neither," is a true proverb. The knife that has four blades, a corkscrew, a gimlet, a screw driver and a hammer, is not usually esteemed very highly for its merits as a knife. It is only valuable as a curiosity. The man who can sing equally well in a quartette as bottom bass or top tenor will not have church music committees hunting him up very eagerly. The preacher who can be a successful pastor of a large city church, editor of an important paper, lecturer with a hundred and fifty engagements a year, leader of the prohibition party, president of the Law and Order League, chairman of the School Board, and still be a success is not turned out in every graduating class of Seminary students. The lawyer who is a real estate agent, stock and bond broker, member of the City Council and of the School Board, chairman of the local political club, captain of the military company, leader of the village band and member of the fire department will not acquire the fame of Rufus Choate as an advocate or of John Marshall as

a jurist. To be sure, a man must be bigger than his calling, must know "something about everything and everything about something;" but we have too often seen the folly of knowing a little about many things and everything about nothing. We know the general contempt in which the jack-of-all-trades is held—the man who is a fairly good carpenter, farmer, blacksmith, watchmaker, shoemaker and railroad ticket agent.

DO ONE THING WELL.

One successful calling is possible to any man, but only one, though he may have very useful information about many callings. The attempt to ride two horses is never a very comfortable or edifying experience, especially if the two horses are some distance apart or going in opposite directions. To aim at two goals is to miss them both. Better to use a few powers intensely than many powers feebly. It is better, in itself, to do one thing well than many things only tolerably well. Joseph II. of Austria was a jack-of-all-trades. On his tomb was this inscription: "Here lies a man who, with the best of intentions, never carried out a single plan." The opposite of this was Charles Kingsley, who said: "I go at what I am about as if there was nothing else in the world for the time being." "No man can serve two masters," said Jesus. Full allegiance to one forbids allegiance to another.

Every calling and task demands that one yield up his whole self to it. The lawyer before the jury has only one purpose—to win the jury. He must know nothing else; no other attraction must interest him till that is done. He must not indulge in the spectacular or humorous simply to win attention to those talents of his, but he must live and speak for one thing. The physician must live for the time being for his patient. Blessed is the man who can do as Kingsley did. A Roman army once fought so intensely that they were not aware of an earthquake that took place while the battle was going on. Hegel was at Jena October 14, 1806, when the city fell before the armies of Napoleon, yet he was so absorbed in finishing an important treatise on philosophy that he was not aware of the battle.

The next step is to trust to the providence of God, for that is personal to the young man. God made the raw materials of physical wealth and means that there shall be three processes—discovering, developing and distributing them under the laws of trade and of brotherhood. God put the raw material of talents within us and expects the three processes to go on in us, discovering our powers to us, developing them and distributing them through our co-operation with others in the higher purposes of life. Nature's wealth is taken through such a process by a power outside of and above it, viz., the power of man; and you are to have the aid of a power outside of and above you, a power which is intelligent, omnipotent and tender, even the power of God.

One may sometimes find the relation between himself and his proper calling as if by accident. Erskine, after following the life of a sailor and also a soldier on a restless search for his life work, heard a lawyer pleading a case in court and knew immediately and infallibly that he ought to be a lawyer. Correggio looking upon Raphael's picture of St. Cecilia felt anew the stirring of his artistic genius, and he exclaimed: "I, too, am a painter."

CHOOSE A PLACE WITH ROOM TO GROW.

No calling must be chosen in which one's powers are bound to decline. Even though a very few powers may be needed in a special work, the mind must be kept busy taking in and understanding all things related to the work. Though it is only making the screw of a machine, one may study the relation of that piece of work to the whole and the civilization of which that machine is a part. The "flower in the crannied" wall, says Tennyson, is so widely and minutely related to the material world and to all vital processes and to the nature and thought of God that the poet exclaimed: "If I could understand what you are, all in all, I would know what God and man is." One must be bigger than his business. The primary and immediate object of his exertions is to make a living, but the remoter and ultimate object is to make a life, and no business must be followed that makes life smaller and meaner.

life of its devotee. Every calling should be an art into which one can put his whole self. An interesting bit of personal history was recently given in an interview by the composer, Reginald De Koven, which shows that a man can do but one thing:

"When I returned to the United States, after an absence of fourteen years abroad, I went to Chicago, and successively worked as a bank teller and as the manager of a stock-brokerage firm. It was while I was in the bank that I wrote my first operas. They were not complete successes. I found that there was but one thing for me to do if I wished to succeed as a writer of music, and that was to learn my business, a term which is just as applicable to art as to a commercial calling. I had to study under some great master. I went to Vienna and spent a year with Richard Genée, the composer, and there learned the rudiments of my success.

"There is no talent that is not inspiration. However, nothing is accomplished without hard work. A man may have talent at his fingers' ends, but that talent must be trained to be of worth. Often I have practiced from ten to twelve hours a day. The great professional pianists never give a concert without practicing over ten hours the day previous."

The late Professor Joseph Henry once said to a college mate at Princeton: "Mr. A—— sometimes laughs at me. He says that I have but one idea. He can discuss every topic, and aims to excel in many things; but I have learned that if I ever make a breach I must train my guns continually upon *one point*."

"The man who seeks one thing in life, and but one,
May hope to achieve it before life be done;
But he who seeks all things, wherever he goes,
Only reaps from the hopes which around him he sows
A harvest of barren regrets."

CHAPTER XVI.

CHOOSING A CALLING.

THERE is diversity of gifts, but there is as great a variety of callings and plenty of room in each.

Talents at first are in the form of raw material; so are the callings. God puts talents into us undeveloped; he puts material for the callings into the earth. A development of the soul and of the soil should go along together. Opportunities are as varied as aptitudes and are as attractive and important as aptitudes are urgent. The callings and the talents are made for each other. The wealth in and under the soil furnishes the material for almost all our callings, which are designed to develop that wealth, put it into finished products and distribute those products. The wealth that is in the soul undergoes a corresponding process.

Every one has aptitudes at the beginning that fit him for honorable achievement in some one of the many callings that await him. He may, however, come to the point where from disuse or misuse of his powers he is unable to take up anything and succeed. But it was not so at the beginning of his career.

A man might fill one of several related callings. If he has mechanical skill he might succeed very well in one of several mechanical callings, but he would likely fail if he undertook a wholly different kind of work, as, for instance, the administration of a great mercantile house. A good, active drummer might fail utterly as a bookkeeper, though he might fill one of several kinds of administrative positions quite well. If one has the oratorical temperament he may use it well before a jury, or on the hustings, or in the pulpit, but it does not argue that he would make a good president of the United States or ambassador to some foreign country. One may be a philosopher in his tastes and habits and yet use that philosophical power equally well in writing books and in educational work. One who is an inventive genius may range over a

wide field, but he would hardly make a successful practitioner of medicine or law. The aptitudes that would enable one to be a brilliant man of letters might prevent his winning the highest success as a lawyer. The pulpit sometimes cheats the farm out of a bright light and is itself overwhelmed in darkness.

THE MISTAKES OF PARENTS.

Aptitudes indicate what the callings are to be, and the two must be matched. A boy must be allowed to follow his bent, provided it is not a bent downward. Parents may nip their children's possibilities in the bud by trying to get them to do what they have no desire nor talent for. Some sad chapters in the history of boys are those which show the harshness of parents in trying to keep them out of their predetermined callings and their highest pleasures. How they used to abuse Watt, who seemed to be idling away his time, watching the steam under the teapot lid, yet Watt's inventions in applying steam have blessed all mankind. Handel's father wanted him to be a lawyer, and he was very harsh with the little fellow; but the boy persisted in his music and to this day is singing to the listening heart of a grateful mankind. John Jacob Astor's father tried his best to make a butcher out of the boy, yet he persisted in following his commercial bent and became a wealthy trader. The parents of Michael Angelo felt disgraced at the idea that their son should think of the calling of an artist. Sir Joshua Reynolds' father harshly rebuked him at the first display of his artistic genius. They tried to make first a sailor and then a soldier out of Lord Erskine, but he at last found his right calling in the law. The late Justice Miller of the United States Supreme Court began as a physician, but was attracted to the law, where he found his own proper work. They would have made sad work of it if they had succeeded in getting Goldsmith to become a physician and Cowper and Molière to become lawyers.

Men of genius seem to have no difficulty in finding their callings, for the bent is so strong that every other talent bends with it. Angelo and Turner and Titian and Raphael did not have to weigh the matter of becoming artists. Mozart, Bach, Beethoven, Handel

and Haydn could not have been kept from musical careers. They knew what they wanted very early in life. Lord Bacon, who analyzed and controverted Aristotle's philosophy at sixteen, could be nothing else but a philosopher. Napoleon and Nelson were playing at mimic war so early in life that they knew they were destined for a military career. Pope was compelled to be a poet, for he says:

"I lisped in numbers, for the numbers came."

Tennyson's genius budded into the poet and man of letters and left no room for thought of any other calling. Longfellow in his first little poem about "Mr. Finney and His Turnip" showed what he would be.

JOHN FISKE'S PRECOCITY.

Professor John Fiske, who has recently died, was destined to be a man of letters from the first. "Young Fiske was exceedingly precocious. At seven he read Cæsar, Rollin, Josephus and Goldsmith, and before he was eight years old he had read Shakespeare through, and, in addition, had read much of Bunyan, Milton and Pope. At nine he began to study Greek, and had read Gibbon, Prescott and Robertson, as well as a large part of Froissart's Chronicles; and before he was thirteen he had finished a collection of Greek authors, read the whole of Virgil, Horace, Tacitus, Sallust, Suetonius and large portions of Livy, Cicero, Catullus, Juvenal and Ovid, had gone through Euclid, analytical geometry, trigonometry, surveying and navigation, and had begun to master the differential calculus. At fifteen he could read Plato and Herodotus at sight, and began the study of German, and a year later he read French, Italian and Portuguese and wrote a diary in Spanish!"

Another says: "Our characteristic tendencies usually appear early, and it is the childhood that shows the manhood as the morning shows the day. Jenny Lind from infancy evinced a remarkable talent for singing. John Sneaton, foremost civil engineer in all Britain, was a mere boy when found on the roof of his father's barn adjusting a windmill which his own genius had contrived.

Samuel Cunard began when a lad to whittle, and did not cease until he had fashioned a model for the proudest ships that sail the seas. Benjamin West, we are told, had plundered the family cat for bristles, and had drawn in colored ink the portrait of a sleeping infant when but seven years old. Thomas A. Edison began to manipulate electricity while yet a newsboy, and Michael Faraday had constructed a dynamo from a glass bottle while an attendant in a bookstore."

But there are not many geniuses, and therefore very few young men find it entirely easy to choose a calling. Sometimes the young man does not know his own aptitudes well enough, and sometimes the calling for which he feels most inclination is not accessible to him. Fortunate is he who has an inborn and early bias toward some special thing; yet even if he has not he will find his place unerringly sooner or later if he prepares carefully, is assisted sympathetically and is never prevented from entering it. "Blessed is he who has found his work; let him ask no other blessedness," says Carlyle.

HOW TO FIND ONE'S VOCATION.

Several little helps may be given toward finding the right calling. Get the very best possible education of all your talents. You cannot tell what talents you have till they are developed. The thing that you seem at first adapted to may be found to be wholly distasteful when other strong powers are trained. After you acquire a good education then get more education—go through another school. Then if some master talent does not assert itself try still a higher school. By and by some one talent will grow strongest and subordinate others to itself. Even if one knows in the beginning what is to be his life work he should get a thorough general education, which will be like the mountain tablelands upon which the lofty peaks are piled. The physician who wants to become a specialist first gets a thorough training and then practices as a generalist till he finds the specialty most promising and satisfying to him. If he has not the money to go on through school let him stop and work for it till he gets enough.

Education does three things for the mind—imparts information, develops powers, puts you in possession of those powers. It enlarges your views, establishes points of contact with the great world and forms for you associations that will be valuable all through life. The education is a training and that training enables you to hear the voice of the vocation for which you are fitted. It is the trained ear that catches the fine distinctions of sound. It is the sensitive eye that enjoys the varying shades of color. It is the variously trained mind that sees the varied material in the physical, intellectual, æsthetic world which constitute callings.

In the life of Dr. Hodges, organist of Trinity Church, New York, for many years, we read: "My father had a very happy and original way of calling us musically, easily adapting our names to a phrase in melody corresponding to them in its syllables and accents. This was curiously and effectively tried in St. John's Chapel, New York, one Sunday morning during my father's occupancy of the organ stool there prior to the consecration of Trinity Church. My brother had taken his usual seat in President Moore's pew in the middle aisle, and I was with my father in the organ gallery. It was now the usual time for him to play the first voluntary, and, calling my attention, he said to me: 'I am going to call Jubal; watch him.' His voluntary proceeded as thoughtfully and smoothly as usual. In the course of it the phrase which was his call for my brother was repeated twice. It was distinct and at the same time so much a part of his improvisation that the general listener would not have noticed it at all. At the first time my brother seemed arrested by it. At the second he turned and looked but saw no sign. When the call came the third time he deliberately took up his hat and, leaving the pew, walked straight up to his father and said: 'Do you want me, sir?' 'Yes,' said my father, 'Go home and get my gold snuff box.' The errand was speedily executed, the house being so near St. Johns Park. He handed the snuff box to his father and returned to his seat." The voluntary which was played was heard by all in the building, but the call of the organist was understood only by the one for whose ears it was meant. The call to work of a particular kind is heard by the one who is trained to hear such a call.

FAMOUS FAILURES.

Pitiable is the man who cannot bring his powers to a focal point and make his life successful and useful. De Quincy, with all his learning, never concentrated his whole self upon a useful purpose, but diffused himself in dreaming over the whole universe. Coleridge, with his ponderous learning, never made up his mind to turn it to any useful purpose, and when he died Charles Lamb said that he left forty thousand treatises—philosophical and theological—not one of them complete. Lord Brougham and Lord Canning attained eminence and influence but were recognized everywhere as far beneath what their talents demanded. They did not know how to concentrate their attainments. Edward Everett was one of the most gifted men America has yet produced, but he tried to be a specialist in too many different lines, as preacher, professor and statesman. In the art museum in Cincinnati one section is devoted to the unfinished pictures of Lessing.

“The weakest creature, by concentrating his powers on a single object, can accomplish something.” Better have fewer and smaller powers and get them working together at one thing than greater powers distracted upon a dozen tasks. The little sun glass, by focusing all the rays that fall upon its surface upon one point can soon kindle a fire. “This one thing I do,” said the great Apostle Paul. The man who really succeeds can say the same thing to-day. For forty-six years Noah Webster did nothing but work on his dictionary, and our verdict is that he was wise in doing only that one thing. Till Cyrus W. Field had the Atlantic cable safely laid he thought and dreamed and planned nothing else. Gladstone, while working at a given task, was so intense that for the time being a stranger might imagine that he knew nothing else and could do nothing else but that one thing.

The power to form and carry out purposes is dependent on the concentration of energy on those purposes. The mark aimed at becomes dim and unattractive to one who is aiming at many marks. That which we fail to put the whole man into scorns the fragment that is given it. An art requires the whole heart and



'TIS THE LAST ROSE OF SUMMER

I'll not leave thee, thou lone one!
To pine on the stem;
Since the lovely are sleeping,
Go, sleep thou with them.

So soon may I follow,
When friendships decay,
And from Love's shining circle
The gems drop away!



A WIFE'S APPEAL TO HER HUSBAND

"No, I would rather share your grief than other people's glee;
For though you're nothing to the world, you're all the world to me.
You make a palace of my shed, this roughhewn bench a throne;
There's sunlight for me in your smile, and music in your tone.

No calling must be chosen that compels a man to be immoral in order to be successful. The people of Louisiana felt the poison of the vice of gambling and resolved to stop it. They gave up a business in which they could succeed only by destroying their own moral integrity. Gambling and the liquor business fall under this head. They degrade those who engage in them. Doing business of any kind on the Lord's day, except works of mercy and of necessity, produces moral littleness, because it is a violation of man's law and of God's law as they are written in our own natures as well as in God's word. Any business in which one must make a success by lying or gambling or by violating man's law or God's law must be avoided. Better to end one's life by starvation than to pollute it by vice. No calling should be chosen in which one cannot find some gratification of his artistic sense. There is no honorable calling but has power to do that.

Again one's calling should be chosen with a view to the largest amount of good he can do to others. If two callings open in which you can do equally well for yourself, that one must be chosen in which you can do the most for others. Or, if in one you cannot do so well financially, but can accomplish more for others, that calling must be chosen. We must not forget that we have discovered our purpose to be to make our own manhood and help others do the same thing. No calling can be tolerated when success in it is to be won by the failure of some one else. That excludes gambling. No calling is to be chosen when success depends upon doing injury to others. That excludes the saloon. To succeed in the liquor business you deprive others of their money, their reason, their character, their happiness, their home, their heaven. No; a calling is not to be chosen because in it one can make the most money or fame, but the most man. Choose aright, for much depends on it. A wrong choice means time lost, powers wasted, hope blighted, life shortened, life defeated. "In all thy ways acknowledge Him and He shall direct thy paths."

CHAPTER XVII.

WORKING.

PLENTY of good hard work is a blessing. Through fields of toil—sowing, watering, plowing and reaping—one hastens on to his goal. Not to work is a disgrace and brings mental and moral death. Nor is he alone entitled to the name of laborer who works with his hands. The farmer, the unskilled laborer, the mechanic, the artist, the writer, the salesman, the clerk, the minister, the thinker, the poet, the philosopher, each is a worker, if he is honest and earnest in his calling. The great Master was a carpenter. The next greatest, the Apostle Paul, was a tent-maker. The Jews had a saying, "He who does not teach his son a trade does the same as teach him to steal." Energy is a power working through all the other powers, separately, and as they are united in action; and that energy compels men to move. Moliere says: "The man dies within us when we are willing to accept ease instead of growth and pleasure instead of truth."

"Man was not made to mourn but to move things," says Dr. Vosburgh of Denver, one of our most successful city pastors. Cecil said of Sir Walter Raleigh that he could "toil terribly," and that was high praise. Genius has been described as an infinite capacity for work. Garfield said: "If the power to do hard work is not talent it is the best possible substitute for it." One said of Raphael, "He owed more to his industry than to his genius." And Rubens, the painter, said that work is the secret of turning everything into gold. Sir Joshua Reynolds' motto was "Work, work, work." Steady work toward a right purpose is the secret of a good life.

No form of work is dishonorable. The miner, who comes up out of a hole in the ground as black as an African, may be just as honorable and high-minded as the banker who comes down the marble steps or sits before an electric fan dressed in immaculate

linen and with a stenographer at his side to do all his writing for him. On the other hand, the millionaire mine owner and the millionaire banker may be just as good as the hod carrier, miner, chimney-sweep or porter. Time was when it was thought to be beneath a gentleman to engage in any form of business. Ignoble ease and idle dreaming were the marks of the high born. Sir Walter Scott had to conceal the fact that he was a member of the publishing firm of Constable for fear of injuring his social standing.

TOIL IS THE LAW.

Labor is the law of life, the inflexible condition of making a man. The brilliant Louis XIV. said: "It is by toil that kings govern." Says John Ruskin: "If you want knowledge you must toil for it; if you want food you must toil for it, and if you want pleasure you must toil for it. Toil is the law." No one is exempt from that law, either rich or poor.

"We are not here to play, to dream, to drift,
We have work to do, and loads to lift.
Shun not the struggle—face it; 'tis God's gift."

Says Dr. Trumbull: "Free gifts require payment of one kind or another. Even light and air and water, as God gives them freely, must be worked for by one who would make them available. Effort is demanded of all who would profit by any of these gifts. Eyes must be opened, lungs must be moved, lips must be parted and closed, or light and air and water will be useless for the sustenance of man. God gives freely the privilege and power of making His freest gifts a blessing through effort and toil. On the frieze of the new building of the Jefferson Medical College is the Latin motto which brings this truth before the students under instruction there: "*Dii laboribus omnia vendunt*"—"The gods sell everything to those who work." Even pagans recognize a truth that Christians may rejoice in. Not even the freest blessing is to be fully secured without correspondent effort. There is no rest to one who never toils or suffers."

A prisoner in a penitentiary was asked by an old schoolmate

who visited him: "How did it happen? When I saw you last your prospects were much brighter than mine." "It can be told in a few words," was the reply. "My ruin was caused by idleness and bad company. I would not study; I thought there was no need for a rich man's son to do that. My father's death left me with great wealth, of which I never earned a dollar and of whose use and worth I knew nothing. How it went I hardly know; but I awoke one morning to find myself poorer than the lowest clerk in the house. I did not know how to get a dollar by honest labor, but money I must have; so I tried to get it without work. The rest needs no telling." Very few of the men in our penitentiaries have ever learned an honorable business.

Honest toil is noble; laziness and idleness are ignoble. An article in a recent "Saturday Evening Post" from Mr. J. J. Hill, the great railroad magnate, gives some wholesome words: "What we want to breed in our young men is the wholesome conviction that nobody in this world has any business to exist without work; that true happiness is to be achieved only by the worker, not by the idler or dawdler; that the man who labors to the best of his ability in the field in which he finds himself is the only one for whom the world has any use. There is already too great a natural tendency to shirk work, without having such a tendency fostered artificially. Somehow we are getting in the habit of believing that we are suffering from overwork, and our young men in every field are only too ready to accept this delusive idea."

HARD WORK AND PLENTY OF IT.

No one is ever successful without hard work in his calling. Webster spent fifty dollars in books and labored weeks on a poor man's case without hope of a fee. Michael Angelo studied anatomy twelve years in order to do his work thoroughly, and spent seven years decorating the Sistine Chapel. He began life by carrying mortar. Garfield was a canal boy and was never ashamed to acknowledge it. Lincoln was a rail-splitter and a flat-boatman. Beecher once said: "I do not remember a book in all the depths of learning, nor a scrap in literature, nor a work in all the schools

of art from which its author derived a permanent renown that is not known to have been long and patiently elaborated." Ole Bull said that "constant practice was necessary to artistic playing on the violin." He also said that if he failed to practice one whole day he himself could tell the difference; if he failed to practice two days his friends could tell the difference; if he failed to practice three days his audiences could tell the difference. Alexander Hamilton said: "The effort which I make the people are pleased to call the fruit of genius; it is the fruit of labor and thought." It is said that Edison never spent an idle day in his life. "I early formed the habit of industry, and it has been its own reward," says Gladstone.

Labor shows one's respect for the worth of life, for he is willing to toil for its high ends. The idler shows his contempt for man. In toil one shows respect for himself and finds a sweet satisfaction. Horace Mann says: "Work has always been to me what water is to the fish." To the same purpose spoke Russell Sage not long ago when some one asked him why he didn't stop working. The old man replied: "You ask me why I don't stop work. What else can I do that will do as much good and keep me as well?" Labor calls forth virtues, personal and national. It teaches industry; it devises best methods; it requires perseverance; it leads to economy of time and money; it brings men together in co-operation.

It is a duty we owe to the community. One of our brightest writers says: "Work is a privilege, and work is a duty. This is true in every sphere of life, and in all spheres. No sphere is so exalted as to lift its members above the importance and gain of earnest toil, and no sphere is so low as to bring its members below the possibility of this blessing. Paul said of Christian brethren in his day: 'If any will not work, neither let him eat.' That is sound and sensible counsel for any day. 'Either pull, or bail, or cut bait,' was the imperative order in a leaky fishing boat at a distance from the shore."

Labor is a revelation of character. The Earl of Derby in an address not long ago said: "Show me what you can do and I will

show you what you are." "All wise work," says Ruskin, "is threefold in character. It is honest, useful and cheerful."

WORK KEEPS US CHEERFUL.

It is a means of happiness. The most miserable are the most useless. Charles Lamb, after two years of comparative idleness, exclaimed: "No work is worse than overwork." After those two years he felt he should be unutterably miserable if he could not get back to work. Burton says that melancholy usually comes from idleness. Schopenhauer, a wealthy, nerveless German, was father of the theory of pessimism. The idle are the men who are arrested for most of the crimes committed. "The man cursed with everything he wants in this world is in great danger of being dead while he liveth. He has no need of thought, no need of effort; therefore all the thrilling, throbbing life of thinking and of activity may not come his way. It is the people who have to work, and the people who have to think, who live." Sir John Lubbock says: "Work indeed, and hard work—if only in moderation—is itself a rich source of happiness." Time passes quickly when the hand and brain are busy at work. Chesterfield wrote to his son: "I look on idleness as a sort of suicide, for by it the man is effectively destroyed, although the affections of the brute may survive."

Edwin Markham vividly depicts the awful curse of idleness: "The punishment of the idler is doubly deep because his crime is a double crime; he sins against himself and against society. He fails to express himself; and, at the same time, he fails to render to others any return for his food and shelter. The deep life-law is founded on the Golden Rule, the principle of reciprocity. If we take, we must give. Failure to obey this divine mandate is the chief cause of all the sorrows and disasters of individual and social life. It is the observance of this law that swings the world in its harmonies and makes possible the heaven of heavens.

"'Enter into the struggle of existence!' This is the mandate of the Power that made the world. This is the divine decree for man, and to ignore it is to defy the motion of the universe—to defy evolution, to become an idler, a parasite. Idleness—we know

with what silent but inflexible sternness great Nature sets her iron will against this treason to God.

"Only in service does a man find his life and save it. The idler joins the procession of the perishing. He is the degenerate, the parasite among men—kindred to the fruitless mistletoe of the forest, the eyeless fish of the cave.

NO IDLE CREATURE FLOURISHES.

"It is a canon of biology that the unused organ perishes, that the parasite shrivels to a quaking pulp or a flabby shell. The parasite declines to work, declines to take its place in the world-order, preferring to forage upon its more thrifty fellows.

"The common dodder is one of these natural paupers. In the beginning it makes an honorable start; performs every plant-like duty; shoots out root and leaf. But the bane of the idler is in its nature; so, casting off its self-respect, it proceeds to suck its daily sap from some worthy neighbor.

"Here is a felony in the plant world. Vigilant Nature, with her keen, searching eye, does not fail to see it, and sets forth to punish the offender. She speaks her inflexible judgment: "Let the unused organs perish!" Forthwith that pauper plant begins to be stripped of its dignity and beauty, and finally stands a degraded, stricken thing, rootless, leafless, strengthless—a mere nonentity.

"This is the dodder—its story and its tragic doom. The parasitic life of the succulina preaches the same lesson. This creature starts out with all the organs and activities of any well-born crustacean. It holds its own; it earns an honest living. But the pauper-spirit comes upon it,—the desire to get something for nothing—the purpose to live without work. It makes its mendicant way into the body of a hermit crab, and there finds, ready-made, its nourishment and shelter.

"Soon, as in the case of the dodder, the deep law begins its terrible rebuke. The succulina loses its organic structure. Look at this degenerate idler! The leprosy of the workless life is upon the shapeless thing. Its legs have dropped away, its eyes have gone out. It has become only a hollow pocket, a sucking bag."

Carlyle says: "In idleness alone there is perpetual despair." And Gladstone tells us that he has found his greatest happiness in labor. Sir Thomas Lipton, the brilliant and wealthy Irishman whose yacht has been contending for the Cup against our Cup Defenders for several years, says: "There is no royal road to riches, and in a business as big as mine no back lane." "It is a difficult matter to estimate fairly other people's conditions by our own impressions as onlookers. As Robert Louis Stevenson reminds us, pain itself is often harder to see than to bear. It often suggests more doubt of God's benevolence when we witness it in others than when it comes to ourselves. So the life of physical toil is often judged intolerable by those who neither work at all or with their brains only. But to the toiler hard work always has its compensation. Its results give a sense of something really accomplished, which those who toil not may envy. When done under wholesome conditions it purchases appetite for food and for sleep such as the idle cannot know. And it commonly has a personal reference which enlists the affections to activity. Men and women toil for those they love, that these may be housed, fed, clothed, and educated, and every stroke of the day's labor bears on the welfare of the home circle. The man with the hoe is not the most to be pitied. Let us pity, rather, the man without hoe or home or heart."

WORK STRENGTHENS CHARACTER.

Every evil has an opportunity at the idle man. He grows dissipated, cynical, tyrannical. He is sure to become selfish, unfraternal, unsympathetic. The unemployed form our dangerous classes. Lincoln spoke with a prophet's foresight when he said: "If ever this free people, this government, is utterly demoralized, it will come from this human struggle for office—a way to live without work." Much of the evil that afflicts us is due to an effort to get what is wanted without working for it.

In a well written and interesting account of his own great business enterprises in the "Saturday Evening Post" Sir Thomas Lipton has some very sane suggestions for young men:

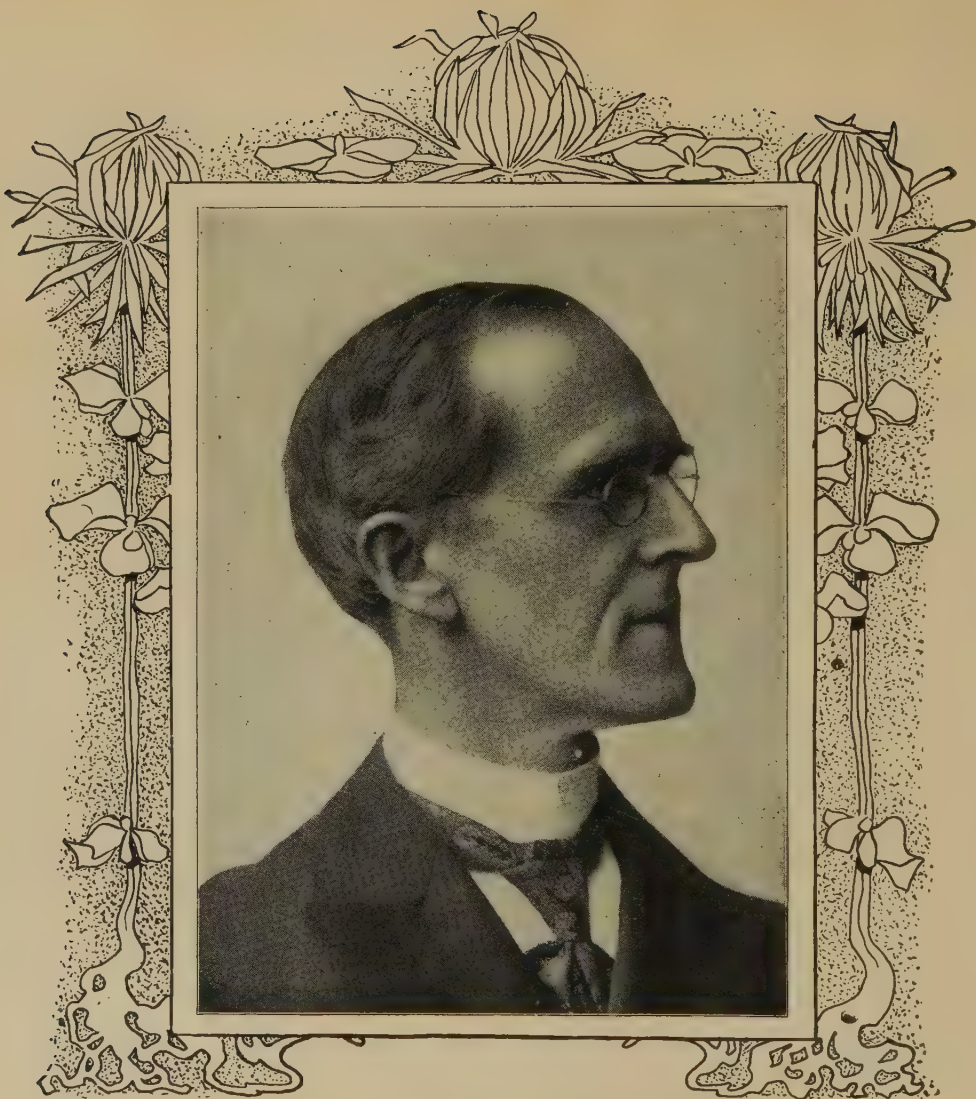


HERBERT L. WILLETT.

"A young man can do with his life what he will. Within the very wide limits of special circumstances, it is possible for him to reach his ideals. The whole matter depends upon his choice of a plan of life and the resolute adherence with which he keeps it in view. No young man can afford to play with his ideals. Concentration is the secret of success, and a greater secret still is the effort to use the divine strength in the accomplishment of his purposes. No man can reach his ideals without the help of God. 'We can do all things through Christ, who strengthens us.'"

Herbert L. Willett

Dr. Willett is a native of Michigan; was tutored at home until he entered Bethany College, from which he graduated with high honor; is to-day Professor of Semitic Language in the University of Chicago, and a popular lecturer in the same institution.



HON. W. S. SHALLENBERGER.

"With open confession of your need of Divine guidance, and with a cheerful acceptance of the promise of the heavenly Father to give it, seek to follow that calling in life which affords the widest opportunity for strenuous, unselfish endeavor to better the conditions of human life about you, having reference not only to the life which now is, but the life which is to come."

W. S. Shallenberger

Hon. W. S. Shallenberger is a native of Pennsylvania and a graduate of Bucknell University; was soldier in the Union army. Is to-day Assistant Post Master General; an active worker in religious, benevolent and educational enterprises; superintendent of one of the largest Sunday schools in Washington.

“How much value I place on industry, and how I believe in devoted hard work at the thing once for all accepted as a man’s ‘calling’ in life, may be seen from the fact that even at this stage of my career I generally work from nine in the morning to ten at night. It has been said by many who have a right to speak, that labor is never anything but painful, however willingly undertaken and courageously done. But I think this was the conclusion of men who had one of two kinds of labor to do—the entirely physical and the entirely mental. It is painful to stoop under a burden all day, and ‘the man with the hoe’ is not one of the favorites of fortune.

“What more can I say in answer to your queries? I hardly know. Work, work, always work, is the only talisman. The goods of life are not unfairly apportioned, as some suppose. The man of leisure and of ‘pleasure’ can hardly complain if he is not also a man of wealth and of health. Success in one career is the reward of sacrifices made for its sake.

“I do not say that hard work has not its own liberty, its own enlargement, its own relaxation. It has all these. It has also its own romance—a romance that does not exist for the mere dilettante. The trifler trifles even with happiness. I think that a man who makes a great business must put himself into it; but I do not mean by that that he must necessarily become a machine. Against that notion I would put a long list of names, beginning with Peabody and not ending with Carnegie.”

H. W. Mabie writes: “Work has emancipated, educated, developed and interpreted the human spirit; it has made him acquainted with himself; it has set him in harmony with nature; it has created that permanent capital of force, self-control, character, moral power and educational influence which we call civilization. Work has been, therefore, not only the supreme spiritual opportunity, but the highest spiritual privilege and one of the deepest sources of joy.”

CHAPTER XVIII.

ADVANCING.

TO ADVANCE is the law of Nature. To stand still is to die in one's tracks. Yet it is easy to find men, young and old, standing still—dying or dead. It is the law of nature that the boy who starts in as an office or errand boy must some day sit at a desk in the executive department, or he is more or less of a failure. The young attorney must reach a commanding position, or he is a subordinate for life. The young minister must reach a larger field or enlarge his own field. The young physician must be adding patrons to his list with the passing months or he will be set aside. Disobeying this primal law of Nature, they are sure to be sidetracked or ditched. Dr. J. R. Miller says that life is not like a diamond, but like a seed with possibilities of endless growth. Dr. Bushnell: "Some men are like flagstaffs—they grew; other men are like trees—they grow."

Mr. Edward Bok, editor of the "Ladies' Home Journal," is one of our wisest and most forcible writers on practical and living questions, and on this point he says: "Stagnation in a young man's career is but a synonym for starvation, since there is no such thing as standing still in the business world of to-day. Either we go backward or we go forward. As John Burroughs says, men are in constant danger of petrification or putrefaction. When a young man fails to keep abreast of the possibilities of his position, he recedes constantly, if unconsciously perhaps."

There are many influences about the young man that tend to sidetrack him, or ditch him, or paralyze him. The competition which he meets may discourage him, for tremendous energy plays through all the great enterprises, and he may fail to supply energy enough in his work to compete successfully.

Many young men are hunting for easy places, and never learn to do their best. In such a case, even the easy work is not easy—

in fact, it is impossible. A young minister wishing to locate in another state, and knowing that a friend of his intended to recommend him to some congregation, said: "Give me a hard field." And that man would succeed, however many others might fail in the same place. Because it requires hard work in preparation, and still harder in execution, many a young man shrinks back waiting for something that does not require painful exertion, and in a little while he is brushed out of the way by the on-going and enterprising.

WHY MEN DO NOT GET AHEAD.

Many do not advance, because they lack in self command. They cannot resist the temptations to drink, and drink disqualifies more and more, till they are laid aside altogether. Brilliant success at the beginning often makes the head dizzy, and the young man completely loses command of himself. Social temptations to drink are many-sided and seductive, and to yield to them is the first step toward death. Mr. Edward Bok, who was quoted above, gives an account of his experience without saying that it was his own experience, and it is so fitting and instructive that it may be quoted entire here:

"Some years ago there was in Brooklyn a boy about sixteen years old who began attending public dinners as a reporter. Wines were more freely used at dinner than now. The first public dinner he was sent to report was a New England Society banquet. He was extremely anxious to succeed, because it would mean other assignments. He had been brought up in his father's home with wine on the table, because in his native country, Holland, light wine is the common beverage and not an intoxicant. The decision which the young reporter had to make in Brooklyn that night was therefore not approached with prejudice. His common sense simply argued it out for him that if he drank liquors his mind might not be so clear to report the speeches he was sent there to take. And so he shielded his wine glasses—a practice which he has followed ever since.

"Now that young reporter simply argued to himself, what was the wisest thing for him to do, and he did it. One of the speeches

he was to report at the banquet was that of the President of the United States, and not being very expert in his stenography, he failed to get a large part of the speech. So after the dinner was over, he sought the President, explained his plight and asked the chief magistrate if he could give him a printed copy of his speech. The reporter found the eyes of the President curiously fixed upon him and heard him say: 'My boy, can you wait a few minutes? I want to speak to you.' Of course it was very easy for the boy to wait for the President of the United States, and he did so. After fifteen minutes the President beckoned the boy reporter to him and said abruptly: 'Tell me, why did you refuse wine at the dinner this evening?' Naturally the reporter was surprised. But he explained the resolution he had made for the first time that evening; whereupon the President, reaching for one of the plate cards on the table, said: 'I wish you would write your name and address on that card, please.' To make a long story short, that young reporter's paper the next day had the only verbatim report of the President's speech, and he himself received this note:

" 'My dear young Friend: I have been telling Mrs. Hayes this morning of what you told me at the dinner last evening, and she was very much interested. She would like to see you, and asks if you will call at where we are stopping in Brooklyn this evening at 8:30. Very faithfully yours, RUTHERFORD B. HAYES.'

"It was a valuable friendship which that young reporter made that evening. Other friendships were constantly made possible to him through it. And it is easy for that young reporter now to look back and trace his starting point of acquaintance and opportunities to that unexpected friendship with the President of the United States, and continued by a constant interchange of letters and advice until only a few days before his passing away.

FIRM PRINCIPLES NEVER KEPT A MAN BACK.

"I have told this story briefly to impress upon young men that a strict adherence to a principle, whether it relates to spirituous liquors or anything else makes a young man appear rather babyish, that he is tied to his mother's apronstrings as it is sometimes called,

and in consequence is sometimes a barrier to his social popularity. The young man who starts out in life with a fixed principle, whether it be that he will not drink nor smoke nor indulge in anything which in his heart he feels is not good for him, or in which he does not conscientiously believe, and adheres to that principle at all times, holds in his hand one of the most powerful elements of success in the world to-day."

Another reason for failure is, as Mr. Bok implies, lack of steady overmastering principles. To do right and be right at any cost is the price that always pays for the highest form of success, whether it be apparent success or not. No one can keep going forward and upward without such principles.

The strain of overwork sometimes hopelessly wrecks a person in all the elements of success. Overwork is as great a sin as underwork.

If one would advance, there are certain inflexible conditions. There must be concentration upon his work and thoroughness in doing that work. The New York Mail Express has this about the President of the Western Union Telegraph Company: "Treat with respect the messenger boy who brings you a telegram, deposits it deftly without a word, and stands cap in hand awaiting your signature in his book. He may be the future president of the telegraph company. Colonel R. T. Clowry, the new president of the Western Union Telegraph Company, was one of those messenger boys once upon a time. He did not in those old days 'before the war' wear the brilliant uniform which is now the joy and pride of the messenger boy, but he carried around the dispatches just the same. Then he rose to be an operator, a manager, a superintendent, a general superintendent, vice president—and now he is president. He did not skip any of the steps through favor or 'pull;' he set his own feet firmly on each one. He is the sort of man who does his work well, cleverly gets the point of every question presented to him, and considers it fairly and candidly. A prompt man, an efficient man, an accurate man, an adaptable man, an honest man: that is his whole story, and it is practically the story of every man who gets on in the great corporations."

ABSOLUTE CONCENTRATION.

And, to quote again from Mr. Bok: "There is no truth so potent as that which tells us that we cannot serve God and Mammon. Nor can any young man successfully serve two business interests, no matter how closely allied. The more closely the interests are allied, the more dangerous are they. The human mind is capable of just so much clear thought, and generally it does not extend beyond the requirements of one position in these days of keen competition. If there exists a secret of success, it is, perhaps, in concentration more than in any other single element. During business hours a man should be in business. His thoughts should be on nothing else. Diversions of thought are killing to the best endeavors. The successful mastery of business questions calls for a personal interest, of forgetfulness of self, that can only come from the closest application and the most absolute concentration. I go so far in my belief of concentration to business interests in business hours as to argue that a young man's personal letters have no right to come to his office address, nor should he receive a social friend at his desk." And these further words from Mr. Bok: "A thing half or three-quarters done is worse than not done at all. Let a man be careful of the small things in business and he can generally be relied upon for the greater ones, provided of course that he possesses broadness of mind. The man who can overcome small worries is greater than the man who can override great obstacles. When a young man becomes so ambitious for large success that he overlooks the small things, he is pretty apt to encounter failure. There is nothing in business so infinitesimal that we can afford to do it in a slipshod fashion."

ALWAYS DO MORE THAN YOU ARE PAID FOR.

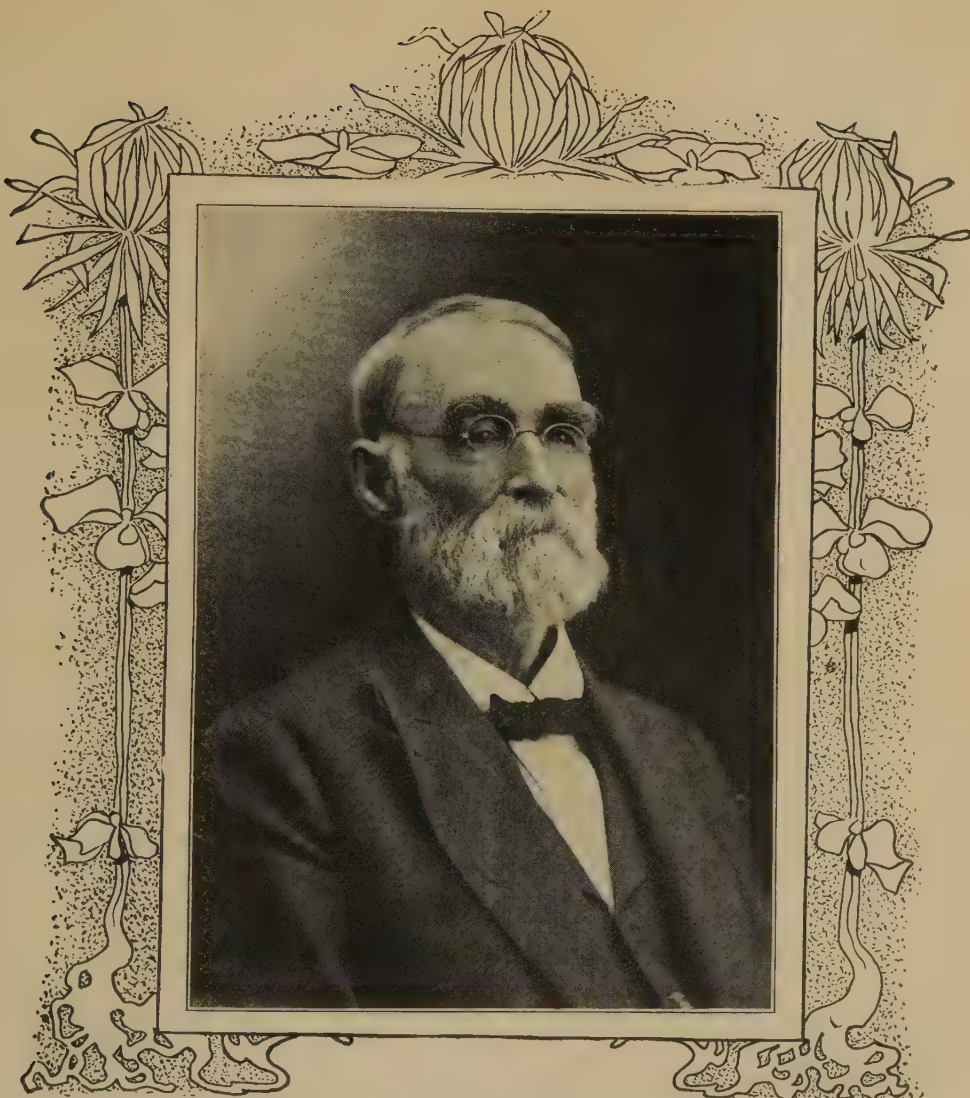
It is a condition of advance that one do his very best work, and do even more than is necessary. Mr. Lawrence Jones, of the Jones Brothers Dry Goods Company, said, in an address to the students of Central High School in Kansas City, Mo.: "Don't regard wages as all there is in it. I will say to you now, that it would be better for you to get with a good house and work for a year or two, abso-

lutely for no wages at all, than to run from place to place, simply to make a little advance in wages. I can say truthfully that if I had had two or three years training in the first years of my business life, with a good house, the benefit to me would have been beyond calculation." Fill the place full till you overflow, and there will be some larger place ready for you. Your fidelity will be noticed, and will usually be rewarded. Remember that merit will succeed if it is wise. Make the interests of the employer your own. Mr. Bok further says: "There is not a more direct road to the confidence of an employer than for that employer to see that any one of his clerks thoroughly understands, not only the details of his office, but catches the spirit and policy of the business and is in intelligent sympathy with it. That young man commands the attention of his chief at once, and when a vacancy occurs he is apt to step into it, if he does not forge over the shoulders of others. Young men who think clearly, who can conscientiously create and carry out, are not so plentiful that even a single one will be lost sight of." Mr. John E. Hewer writes in "Success": "As a rule, it is the employee who does something out of the ordinary, something which the others associated with him do not do, who is promoted quickly, sometimes even over the heads of those who have been in the business much longer than he has. He takes more pains with his work, does it more rapidly, shows more interest in his employer's affairs, evinces more intelligence and originality in his methods, or, in some other way, especially commends himself to his employer's attention as one worthy of promotion. Employers are not blind to what is going on around them, and, though they may often seem unobservant, they are always watching those under them. They know who shirks, who watches the clock, who clips a few minutes, here and there, from his employer's time; who comes a little late in the morning and goes a little earlier in the evening; in other words, they keep thoroughly posted in regard to the work and general conduct of their employees. Every employer appreciates faithfulness and reliability, and soon learns to know those whom he can trust and those he cannot. No matter whether he has seen a clerk shirk his duties or not, if he is a shirker he instinctively

feels it. This is perfectly natural, and quite in keeping with the manner in which we estimate those with whom we come in daily contact. There are many who, though they may not lie to or deceive us, yet, because they habitually do these things, we instinctively distrust them. Something tells us that they are not quite reliable. In the same way, an employer reads the character of his employees. He knows those who will shirk when they get an opportunity; he can pick out those who will work while they feel they are being observed, but who will dawdle when the master's eye is not upon them, and are not absolutely reliable. A laborer who will not, under any circumstances, neglect his work; who is faithful to his duty, whether his employer is around or not, is always appreciated. Absolute reliability in an employee is indispensable if he expects to advance." Another says: "If you would advance rapidly in your position, or get on faster in the world, don't acquire a habit of waiting to be told what to do. Anticipate the wants of your employer. Use your common sense and ingenuity in trying to solve the problems that come up from day to day. Nobody ever advances who constantly waits for directions. It is the man who decides promptly and with precision, without being told what is to be done, and then does it, who gets on in the world." Another condition of advancement is that he be ready for any emergency, and he will be ready if he is true to every duty that goes before the emergency, and is acquainting himself in advance with all of the elements of coming duties or emergencies. Mr. Harlow N. Higinbotham has something like this to say in the "Saturday Evening Post" to young men beginning in business. Among other things he says:

LEARN THE WHOLE BUSINESS.

"In the United States Navy no officer is eligible to promotion until he is able immediately and without further preparation to discharge the full duties of the position just ahead of him in the line. More than in the Navy, perhaps, this principle of advancement holds good in mercantile life, and particularly in its wholesale branch. So important is it that I should place it first among the things to be observed by the young man beginning his business



DAVID RANKIN.

"If a young man hopes to succeed in any line, he must work. An idle boy will never win. He must also be temperate, reverent and honest if he expects to accomplish anything of value. Summing it all up I would say that the young man who will nine times out of ten make a success in his life's work is the one who is honest, industrious, attends strictly to business, observes the Golden Rule in his dealings with his fellowmen, and who lives a clean, upright life."

D Rankin

Mr. Rankin is a multimillionaire. He not only owns farms, but is a farmer and operates 23,000 acres of land in Missouri; president of the First National Bank, Tarkio, prominent director in telephone, electric light and power companies; gave \$100,000 to Tarkio College and made liberal gifts to other schools. A regular attendant at church and a noble man.



T. S. LIPPY.

"Make a pleasure of your employment. This will insure your working vigorously and interestedly and make you keen for improvement and ready for larger things when they come. Above all, follow the direction of the Heavenly Leader."

T. S. Lippy

Born in Stewartstown, Pa., 1860; educated in public schools of Baltimore and St. Paul; learned trade of iron molder; did Y. M. C. A. work at Fargo, then at Seattle, as physical director and later as General Secretary; succeeded in large mining enterprises in Alaska; was a capitalist, but still president of local Y. M. C. A. and chairman of state executive committee; trustee of his church and of hospital and Deaconesses' Home.

life in the employ of a wholesale house. Always he should be reaching out for the definite and practical knowledge that will enable him to do the work of the man immediately above him.

“As in the Navy, so in the big wholesale establishment, there is little or no time for learning the duties of a position after having been promoted to it. Especially is this true of the higher places of an executive character. Responsibility does not wait upon personal convenience or the slow process of leisurely apprenticeship taken while in the enjoyment of the honors and emoluments of a journeyman. Under the high pressure of modern business life, full exercise of authority and a complete shouldering of responsibility must begin at the moment a man nominally assumes a position—and generally they begin before he takes the place as his own. It is for this reason that I place so much emphasis upon the necessity of learning how to do the thing not required to-day, but which may, by virtue of some sudden emergency, be demanded to-morrow, when there will be not a moment for ‘getting posted.’

“I shall illustrate my point by reference to the career of a man who has made his name widely known in the grain trade. He started in by tending the telephone at a grain elevator and ‘keeping the weights’—that is, copying the scale tickets into a book—when not busy at the ‘phone. He made it a business always to be ‘caught up’ with his work, so it often happened, when he went to the scale floor for the tickets, that they were not ready for him. This gave the young man leisure to become familiar with the weighman’s work and with the scales and machinery of the elevator. Occasionally he induced the weighman to let him tend one scale, and later two scales, until he became thoroughly familiar with the work. About this time his employer built a new elevator and the young man applied for the position of timekeeper. Undismayed by the reply that the timekeeper would be expected, in addition to his regular work, to tally and record every load of lumber, stone, brick, sand, iron and other material going into the construction of the elevator, he eventually secured the position. The elevator was built by day labor instead of by contract. The first day twenty men started work, the second day there were forty, the third day sixty,

and so on until the full quota of nearly two hundred men was engaged. Despite the fact that these laborers were of almost a dozen different nationalities, the young timekeeper so familiarized himself with their names and faces that he was able to call by name each man who had worked for even a single day. He could also tell, quite as readily, in what part of the building each man worked, and he missed at once any laborer who stole away for an hour or two at a neighboring saloon. When the elevator was completed a weighman was needed and the young man applied for the position. After convincing his employer that he understood the work and that he had watched the construction of every grain spout, and therefore knew into what bin each one led and that he would not have to learn that anew, he was given the position.

"He soon became so expert that the weighing did not require his entire time, and during moments otherwise unoccupied he turned his attention to the working of the cleaning machines on the same floor, and was finally allowed to tend these machines in addition to the work of weighing. He became an expert in the art of telling at a glance the exact grade of a given sample of wheat, and during this schooling he managed to learn from the foreman just how grain is mixed to produce a given grade. His perseverance in learning everything that could be learned about the business soon gave him the name of being the best grain expert in the elevator. He held this enviable position in the eyes of his fellow-workers for a number of years. One day one of the young man's employers came to him and said: 'I am going to buy you a membership on the Board of Trade. You can buy car lots down there. I have been watching you, and I hear from people around here that you are as good a judge of grain as there is. You are just the fellow we want.'

"Then began his career as a commission merchant. But the keynote of his advancement from one position to another was that of learning how to do the work of the position next in the line of promotion. It works in the general mercantile business as well as in the grain trade."

One must know his own work, at least something of it, if he would do that work aright. Such knowledge is a corrective of a

certain offensive conceit that we often find, and that is a steady hindrance to success. One who knows himself will understand the meaning of his failures, and will learn all of their serious lessons of failures. In some things, almost all men have failed, and the difference between the successful and the unsuccessful man is that one knows the meaning of his failures and compels them to minister to his success. It is never necessary for any young man to sow wild oats. If he does he will have to reap them; for "Whatsoever a man soweth, that shall he also reap." But whether one has sowed wild oats or not, he may learn if he will from all his failings and faults, and steer clear of the danger to which he is liable. One may learn himself, as he sees himself reflected in others from them learn how not to do.

Another condition of the right kind of advance is that one shall take others along with him. Emulation is praiseworthy if it is in the right spirit; competition is often fatal to the moral elements in one's success. To advance over the failure of another whom you have helped to wreck by heartless competition is to sink into the darkness of moral disaster. No one should regard himself as advancing unless he can look around him and rejoice in the advance of others, and facilitate their advance.

CHAPTER XIX.

GAMBLING.

IT TAKES three things to make gambling. First there is the element of chance. That, by itself, does not constitute gambling, for one takes risks in everything he does. By chance, as we are in the habit of saying it, one man found a great diamond field in South Africa, but that was not gambling. While there may be risk and chance without gambling, there can be no gambling without the element of chance. Sometimes it is wholly chance; sometimes it is skill and chance combined in varying degrees.

Next, there must be the element of unrewarded gain. In other words, it means getting something for nothing, or next to nothing. That by itself does not constitute gambling, but there can be no gambling without it. The men on whose land down in Texas the oil wells gushed forth, had given no adequate return for the wealth that, years ago, they had unwittingly bought for almost nothing, but there was nothing dishonest in the way they bought it. Though, in such cases, getting something for nothing is not gambling and is not wrong, yet there can be no gambling without that principle of getting something for nothing.

A third element is the getting of something through another's loss. That is what gives its viciousness and vitality to the vice. In all legitimate transactions both parties are supposed to be benefited, though one may often receive a greater benefit than the other. In gambling, however, one's gain is another's loss.

The gambler sins against his fellow human beings. The thief may steal from a man and leave him innocent; the murderer may kill a man and send his soul white and noble into the unseen world. The gambler not only pollutes himself, but defrauds those he plays with. He not only tries to take his money; he takes his character. He blights innocent boys who are fascinated by the black art. If some one should offer \$1,000 for every heart of a man or

woman cut out of their bosom, it would not be more diabolical than the business of tempting boys and young men to gamble. Every year in all our cities hundreds of men are shot around the gambling table, or take their own lives after losses at gambling. And all along, thefts, robberies, embezzlements, larcenies and defalcations are taking place in order to get money to gamble with. Homes are wrecked and hearts are broken because men gamble. In New York city in one year \$3,000,000 were known to have been procured by these various fraudulent means to get money to gamble with. Well has Kingsley said:

“It is most intrinsically savage; morally it is unchivalrous and unchristian; the devil is the only father of it.”

GAMBLING AND EMBEZZLERS.

The gambler sins against the laws of the state and city when he gambles. He breaks the fundamental unwritten law of society that everyone who enjoys its advantages shall contribute to its welfare. Chauncey Depew said some time ago: “A considerable proportion of failures in business and 90 per cent of the defalcations and thefts and ruin of youths among people who are employed in places of trust are due directly to gambling. I have seen, in my vast employment, so much misery from the head of the family neglecting its support and squandering his earnings in the lottery or policy shop, and promising young men led astray in a small way and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling cannot have prosperity in business, religion in its churches, or morality among its people.” We can bring his description up to date by substituting slot machines for policy shops.

It is ungentlemanly. “It uncivilizes a man and throws him back into a barbarous state.” It destroys the manhood of the person engaged in it. It depraves him. It injures his body. The excitement of the midnight hour, the watching of uncertainties, the alternating of hope with sudden shocks of despair, the effort to keep composed, not betraying the exultation or disappointment of the

moment, the irregularity of hours for rest and recreation, all this strains the nerves and injures the body. Its deeper, darker curse rests on the mind and heart and conscience. The mind of the confirmed gambler is brought with all its powers to the carrying out of fraud and it is debased; it dwells in "mazes of chances," life becomes a dream, its laws reversed, while the mind wanders without chart or guide. The heart becomes hard and the conscience seared. The gambler destroys the love of mankind that every human soul should feel. He is sensual, relentless, an enemy to home, to honor, to himself. His powers of soul are degraded to the level of the trickster and the thief. All right arts and industries make those who follow them greater, but the business of the gambler brings him and his powers to a diabolical state. The confirmed gambler is confirmed in the habit of getting another's money. He has no peace and cannot have. George Eliot says truly: "The gambling appetite is more actually dominant than bodily hunger, which can be neutralized by an emotional or intellectual excitement, but the passion for watching chances—the habitual suspensive poise of the mind in actual or imaginary play—nullifies the susceptibility to other excitation. In its final, imperious stages, it seems the unjoyous dissipation of demons, seeking diversion on the burning marl of perdition."

THE HOLD OF THE HABIT.

Goldsmith could never emancipate himself from the domination of the gambler's habit. Dr. Eckelow published a book exposing the awful phases of this sin, yet, with his own book before him and quoted against him, he fell a victim to the fascination of gambling. It is brutal. According to Prof. Thomas, of the University of Chicago, one motive for gambling is the passion to obtain the excitement of physical contest with the least possible effort, and the brute instincts of war furnish one of its motives. There is no sin to which this passion for gambling will not lead, if the commission of that sin will afford it gratification, or increase its pernicious pleasures. The wrecking of fame and of fortune is nothing to the wrecking of families; the losing of money to the losing of manhood.

The history of the vice is startling, especially in our own country. The practice, in one form or another, at one time or another, in greater or less degree, has been, and is, awful in its wide prevalence. Time was when lotteries were respectable. The first lottery of which we have reliable record was drawn in England, at the door of St. Paul's cathedral, January 11, 1569. The English government often used it as a means of gaining revenue. Harvard College used it to refill its treasury in 1794. It was used in rebuilding Faneuil Hall after it was burned in 1761. It was only a few years ago that Louisiana was able to destroy the diabolical thing. Though we have gone beyond that stage, we are still indulging gambling in many forms.

Its prevalence is alarming. It is carried on in boards of trade and in pool rooms where the manly sport of baseball is made the instrument of gambling. It goes on in parlors of culture where certain forms of progressive euchre are indulged in. It goes on in school yards and in private yards where boys play marbles for keeps. It goes on among men high in political life, in the form of poker and other games. The Prince of Wales, a few years ago, shocked the moral sense of the world by his connection with the baccarat gambling scandals. There are even schools in which men are taught the technique of various forms of gambling. A few years ago Rev. Dr. O. P. Gifford, then a pastor in Chicago, made exposures of those schools and was quoted in the papers as follows:

"Boys were trained to steal in London during Dickens' time. It needed but the license—sharing the profits with the city—to lift stealing to the level of pool-selling. The licensed gambling at Washington Park has made bookmakers a necessity. The monopolist in licensed vice cannot make his own books, untrained bookmakers cannot be trusted, and a school for training gamblers is among the last accessions to the educating force of Chicago.

"On Wabash avenue, near Fifteenth street, a training school for young men has been started. Fifteen young men are being trained in 'sheet writing.' The class is limited to that number lest competition should break prices and the teachers should fail of

securing their pay. When the school was advertised 260 applied for membership, and of these the brightest were chosen. The school opened two weeks ago last Monday night. The price of tuition is \$40 for each student. The course includes twenty-four lessons, one each night for four weeks. The first night \$12.50 is demanded, the second week \$6.50, the third \$6.50, the balance to be paid after two weeks' service in gambling. Work is guaranteed at \$10 a day during the races. There is another school in session on La Salle street, where terms are \$50 for training gamblers."

THE BEGINNINGS OF GAMBLING.

Beware of the beginnings of this vice. Let no boy get his thirst for it awakened by playing marbles for keeps. Many will smile and say that it is innocent and that boys will be boys. Still the elements of gambling are in the game and it is nothing else. One lady of wealth and social position, known to the writer, got her son of ten to promise her he would never play marbles for keeps. He found another boy, who had made a similar promise to his mother, and the two are now able to keep each other in countenance.

The slot machine is having a terrible effect on boys and young men, because it is so simple, so easily used, so fascinating, so respectably connected. Good people who don't stop to think what it means have them in connection with all kinds of good stores. They are in violation of the laws of God and man, the enemy of youth, and we shall have to wipe them out of existence. Progressive euchre is a school in which the gambling spirit is cultivated, whether in all cases it classifies accurately as a form of gambling or not. Beware of the beginning of gambling in its simpler, less deadly, more respectable forms. The legislature of Missouri has enacted a law against them and has rid the state of their baleful influence. It is only a matter of time till all our states must do the same. Abstain from the raffle and from every game of chance. Remember the words of Dr. Johnson, "I can abstain; I cannot be moderate."

CHAPTER XX.

LUCK.

LABOR is the law of life; luck is anarchy. "Shallow men believe in luck; strong men believe in cause and effect." To be sure, there are some unseen and unknown influences that affect our lives, but they are under laws of their own, and though we may never know their exact nature, we are related to those laws in some way. Luck is the idea that those unseen elements control us, or that God makes arbitrary decisions for or against us, so that we are hardly responsible for our condition. If men's conditions are fortunate, however, they seldom thank their lucky stars, but usually credit their own superior wisdom, foresight, energy and skill.

If one goes into life with the idea that the world has already contracted a debt to him, which it cannot fail to pay, whether he does anything to deserve it or not, he is foredoomed to failure. Such an idea usually makes him an idler and a mischief-maker. No honest man will be willing to take what he does not pay for, either in money, or in some form of service. In fact, no high-minded man is willing to make just an even trade for what the world has to give him, but tries to put back into the world more than he takes out of it. If one is a consumer, he must be a producer as well. He is already in debt to the world to start with. The world owes every man a chance to make a living, but never proposes to make a living for a man.

Yet there are a great many who are attempting to live by luck. It is the idle man's resort. He dreamily looks into the east for the rising of some sun of prosperity. He gazes out over the sea for some romantic ship to come in, laden with wealth for his unromantic, repulsive and undeserving soul. The chance which life has for him is the opportunity that comes to him and the condition of success is the ability to see the opportunity and to use it. The

chances multiply as the opportunities come, and they come thicker and faster as one seizes them eagerly. The man so blind is always waiting for something to take the place of opportunity—not for a chance to do and dare and achieve, but to get wealth and place without even awakening from his stupidity. The making of a character, even as the making of wealth, is not an accident. The stars in their courses fight for the man who steadily and manfully fights for himself. Mascots assist the man who does not believe in mascots.

The law of life is regularity of labor. Mr. McKinley said: “Luck will not last. It may help you once, but you cannot count upon it. Labor is the only key to opportunity.” Dependence upon luck kills energy, blinds the insight, and, worst of all, breaks down the generous sentiments of sympathy and philanthropy. Mr. James J. Hill, the president of the Northern Pacific road, has a striking article in the “Saturday Evening Post” of Sept. 7th, 1901, about speculation and hard work; and he will certainly pardon the generous extracts that will be made from his article:

THE CRAZE FOR SPECULATION.

“There is no substitute for hard work in winning success. There is always an element of chance, but it is never the predominating element. Chance simply presents the opportunity, and opportunity is merely a vehicle for human endeavor. The man, young or old, who thinks otherwise, who believes that it is luck alone that makes riches, and ill luck that keeps men poor, starts out with a false notion. It is inevitable that he should come to grief in the scheme of life. The craze for speculation that sweeps over the community now and then grows largely out of the conviction that success is luck. Such a craze is more injurious to the prospects of the young men who are carried away by it than war or pestilence. It means not alone the loss of money, but the ruination of character. It leaves its victims standing on a false platform where they are consumed with a desire to get something for nothing, and lose all appetite for hard work. It unfits them for sincere effort, and almost without exception produces a demoralization that blights their entire existence. Whether the young man who makes

his first speculative venture wins or loses, the result is equally bad. If there is any difference at all it is in favor of the man who comes out a loser in his first venture. With him at least there is a chance that he will wake up to the hopelessness of speculation as a means of acquiring wealth, and that the lesson taught will result in leaving him a useful working member of society, instead of a drone who thinks that he may get along by dipping into the honey-pots of others.

“Now and then men arise who happen to make a success of speculation, who make something out of nothing. These men are so rare that the entire list may be checked off on the fingers of two hands. Unfortunately they are taken as fair examples, instead of extraordinary exceptions. Their names and fame are paraded in the public prints and the public mind is inflamed by chronicles of their successful ventures. That they stand as survivors of a system that has wrecked thousands and hundreds of thousands is not taken into account. The unfortunates who have gone down to ruin and beggary are never heard of. They are not interesting and their history never finds the light of day except where, here and there, one more desperate than the rest puts an end to his existence under sensational circumstances.

“The conditions in the United States to-day are such that any man who starts out with industry, intelligence and honesty has a chance for success such as was never known before anywhere in the world. America has taken a foremost rank industrially among the nations of the world. The result is that any man who wants to work can find the opportunity. If he is intelligent and keeps his wits about him, and if he has in him the right material, he can get to the front no matter how humble his start or how poor his circumstances.

“There is always room at the top, and just at present the road that leads to the top runs through pleasant valleys. It was never easier. The demand for men of brains and capacity is far and away beyond the supply. Capital is looking everywhere for the right man to direct it, and the men who control capital are willing to pay handsomely for such a man when found. Our industrial

development has been at a rate to confound the most optimistic, and it requires only a slight examination to convince any one that with all our development in the past few years we are only at the beginning. In such a situation the men who have the capacity, and who are content to work, cannot fail. The danger to them lies not in this direction. It is bred rather out of our very prosperity, which is so pronounced that in many minds it generates a desire to get rich overnight.

"Capital is conservative. It will not trust itself in the hands of a man who is known as a stock speculator, no matter on how small a scale.

SPECULATION COMING INTO DISFAVOR.

"Recent events have shown that our business interests are steadily getting further away from the influence of speculation. We have had several speculative flurries that in other times might have affected the prosperity of the whole country. As it is, they were hardly felt in the business community outside of the ranks of the unfortunate ones who were directly concerned. Many people are beginning to realize that speculative values are not true values. Unfortunately this knowledge is not yet as widespread as it should be, and the element that buys stocks without knowing anything about the property represented is still a large one. They follow blindly the lead of this man or that, or the 'tips' and suggestions of irresponsible publications. As long as this continues the danger of senseless panics is always present. The younger generation will, it is to be hoped, be wiser in this respect. It should learn to post itself carefully as to true values before venturing on investments. It should leave speculation severely alone."

The wealth of the Armours and the Goulds and the Rothschilds was secured by observance of the laws of labor. Even Senator Clark's mammoth fortune was not gained by luck. It was secured, because, years ago, when a poor school teacher in Missouri, he had the wisdom to put himself in relation with the undeveloped, yet promising wealth, under Montana's soil, and he has steadily and shrewdly adjusted himself to that wealth. "Diligence is the mother of good luck," said Franklin. A young man should begin his

career with a distinct recognition of several facts—that the world has given him a start to begin with; that the world will give him more as fast as he recognizes his obligations for what he has, and pays her for still more; that the world is expecting him ultimately to give her more than he receives from her.

Nothing can be more appropriate than this quotation from Addison: “I may here explain in part the secret of what is called good and bad luck. There are men, who, supposing Providence to have an implacable spite against them, bemoan, in the poverty of old age, the misfortunes of their lives. Luck forever runs against them, and for others. One, with a good profession, lost his luck in the river, where he idled away his time fishing. Another, with a good trade, perpetually burnt up his luck by his hot temper which provoked all his employees to leave him. Another, with a lucrative business, lost his luck, by amazing diligence at everything but his own business. Another, who steadily followed his trade, as steadily followed the bottle. Another, who was honest and constant to his work, erred by his perpetual misjudgment—he lacked discretion. Hundreds lose their luck by endorsing, by sanguine expectations, by trusting fraudulent men and by dishonest games.

“A man never has good luck who has a bad wife. I never knew an early rising, hard-working, prudent man, careful of his earnings and strictly honest, to complain of his bad luck. A good character, good habits, an iron industry are impregnable to the assaults of the ill luck that fools are dreaming of.” Luck is a bugbear to frighten the timid with. Pluck is his enemy. Energy, honesty, sympathy, wisdom, will make a man superior to all circumstances.

COMMERCIAL SPECULATION.

So many young men, however, are infatuated with the idea of trying to live by luck, and dreaming of luck, that it is necessary to warn them solemnly and severely against trusting to it. In fact, there are so many agencies to cultivate in them a dependence upon luck, that not a few of them are swept off their feet into aimless, foolish dependence upon caprice. Dr. Washington Gladden, in a recent address to young men, has some very clear and powerful

words on this subject, from which we may quote. Speaking of the young men who are depending upon luck, he says: "Their main problem is how they can get the world to give them abundance, while they give the world little or nothing in return. They have no trade but speculation; their business is not to render to the community any kind of service, but to watch for chances of enriching themselves at the expense of the community. There are constant currents in commercial life; aside from the natural ebb and flow of the tide of values, there are many unseen movements of prices up and down, and the power of foreseeing these and turning them to account is what we mean by speculation. Of course, I do not refer, by this word speculation, to the practice of betting on margins or the systems of 'puts' and 'calls' and 'spreads' in vogue upon all the exchanges. Speculation is one thing and gambling is another, and far worse, thing. Speculation has evil tendencies; gambling is essentially and only evil and that continually. It is a trick of the devil's to call gambling speculation, because he knows that certain phases of speculation are innocent—that its evil is largely in its abuses. Now, everybody admits that these fluctuations of the market are evil and injurious. They are the chills and fever of the commercial system, distressing and debilitating. They are the symptoms of commercial malaria. Yet it is the presence of these fluctuations that gives the speculator his opportunity. He lives on the misfortunes of the community. The speculator's meat is the producer's poison.

A BUSINESS BASED ON HUMAN FRAILTY.

"But this, you say, is true of many other callings; the doctor, for example, lives on the misfortunes of the community. Yes; but he lives not by producing misfortune, but by alleviating it; he thrives by healing disease, not by spreading it. Disease is his foe, and his fame and his fortune depend on the skill and success with which he fights it. The speculator stands in no such relation to the commercial chills and fevers, by means of which he gains his livelihood.

"Legitimate trade studies the wants of men and seeks to supply them; speculation, at its best estate, studies their hopes and fears

and seeks to take advantage of them; at its worst estate, it studies to excite false hopes and reasonless fears, that it may take advantage of them. Legitimate trade is based upon the needs of human beings; speculation finds its field among their whims, their fancies and their crazes. Legitimate business of all sorts means to give a fair equivalent for what it receives; the gains of speculation arise from no service rendered, from no enhancement of values due to skill or labor—they are simply toll which the operator manages to levy on the passing caravan of toilers and traders. Speculation adds nothing to the sum of human values; it does, as we have seen, sometimes act as a balance wheel to the machinery of trade to steady the fluctuations; but for the amount which it takes out of the world's store, it renders no true equivalent. A business that seeks its opportunity and finds it among the reasonless fears and the visionary hopes of human beings is a business that should not offer any very strong attractions to right-minded men.

“The wants of human beings are yearly increasing in number; they are almost infinite now. You can find enough to do if you are wide awake in supplying these wants. There are some wants, indeed, that you will not undertake to supply. Some of your neighbors will want you to furnish them poison; and some will offer you money to help them travel the downward road. You will not get your living, unless you are a fiend, by helping your fellow men to make fools or beasts of themselves.”

CHAPTER XXI.

HABIT.

HABIT is the power by which it is easier to do a thing the second time than the first, and still easier each subsequent time, till by and by, the thing almost does itself. Then habit is fixed. The muscles, nerves, fibers and nerve cells have a power of adjustment that enables them to act with greater ease each time in the performance of physical and mental deeds. It is true of good things, and of evil things. There are some oblique tendencies in human nature that give an impulse to the forming of habits, and it seems to be easier to form the habit of doing evil than of doing good, though in both cases the selfsame law is at work. They are on the ground first, and get to work the moment they arrive. That fact is both a warning and an encouragement. The warning is very solemn and puts us on our guard against the insidious skill of evil to get into our lives, and the encouragement is the assurance that the habit of doing well can be formed even though with more difficulty.

What would we do without the ability to form habits? Every morning we would have to learn over what we learned the day before. The carpenter would have to learn anew to shove his plane, the bookkeeper to keep his accounts, the pianist to master the keys, the memory would have to get fresh facts, the imagination would have to gather material every day for its pictures, and life would be reduced to a series of disconnected sensations. But once having learned his art, the carpenter, the bookkeeper and every artist and artisan can take up his work in the morning where he left it the evening before, because habit preserves all the effects of learning and discipline. More than that, each day is an advance in skill and power, because of the cumulative power of habit.

How easily are most habits formed! In some cases they are adopted ready made, as they are the ripened fruit of the disposi-

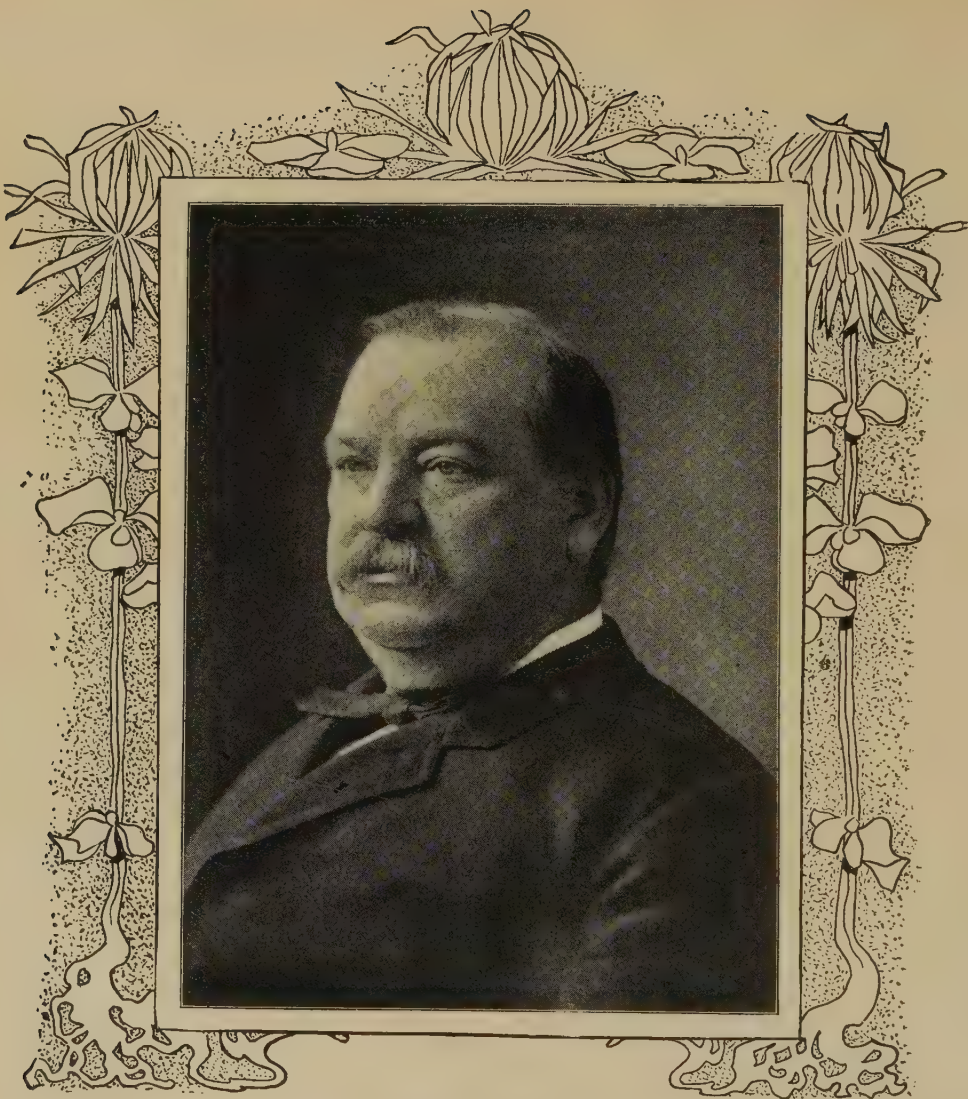


REV. CAMERON MANN.

"Gambling—when the cards are not stacked, which is fraud—is leaving things to chance, which is folly and gaining through another's loss, which is unfraternal."

Cameron Mann

Bishop Mann is a native of New York; graduate of Hobart College and P. E. Seminary; was rector in Kansas City, Mo., twenty-one years; chosen bishop of the Protestant Episcopal church for North Dakota in 1901; is author of several theological works and poems, and a few botanical treatises. A man of executive ability.



HON. GROVER CLEVELAND.

"Fortunes, as well as character, are the product of industry and intelligent endeavor. A true American sentiment recognizes the dignity of labor and the fact that honor lies in honest toil."

Grover Cleveland

Mr. Cleveland was born in New Jersey in 1837 and educated in the common schools. He studied law and settled in Buffalo, N. Y. His political life began when he became assistant district attorney of Erie County in 1863. He was chosen sheriff in 1870; mayor of Buffalo, 1881; Governor of New York, 1883; President of the United States, 1884, and again in 1892. Independent in thought, immovable in convictions, a great personal force in administrative righteousness.

tions and tendencies of ancestors. What their fathers did and thought and said, men may do and think and say, whether right or wrong. Family habits are often adopted without question by children and perpetuated with increasing momentum on through the generations. Neighborhood habits are so easy to fall into. Good men oftentimes adopt, without questioning, the bad habits which come to them through heredity, or companionships, or through political teachings. The maxim, "When you are in Rome, do as Rome does," is often regarded as justification for adopting any kind of wrong habit. Family habits ought therefore to be always kept good; the habits of a community should always be of a high character; the habits of political parties should be above reproach.

HABITS MAKE THEMSELVES.

One of the saddest things is that habits are often acquired insensibly, and one finds himself bound by them as in iron almost before he knows it. One drink and then the next comes easier—and in a little while the drink habit, which the strongest men have wrestled with in vain, is fully and fatally formed. One form of gambling at playing marbles for keeps or with the respectable looking slot machine or with innocent progressive euchre or the bet of a box of candy with a choice young lady friend or of a box of cigars with a chum, or a successful ticket at a raffle, and the gambling demon within is awakened. Borrowing from a friend here and a friend there soon stamps one as a parasite for life. Take God's name in vain a few times, and, although it shocks the conscience at first, it soon becomes an easy habit. One step and then another and the child learns to walk; one sin and then another and the chains of habit are forged.

A pirate tells of how his conscience made a hell for him after his first murder, and then he killed another man with less discomfort, and kept on until he could lie down by the corpse of a victim and sleep soundly. Only habit can explain how sin and vice become agreeable. J. Lincoln Brooks says:

"George Staunton visited a man in India who had committed murder, and, in order not only to save his life, but, what was of

much greater consequence to him, his caste, he had submitted to a terrible penalty—to sleep for seven years on a bed, the entire top of which was studded with iron points, as sharp as they could be without penetrating the flesh. Mr. Staunton saw him during the fifth year of his sentence. His skin was then like the hide of a rhinoceros; he could sleep comfortably on his bed of thorns, and he said that, at the end of the seven years, he thought he should use the same bed from choice. What a vivid parable of a sinful life! Sin, at first a bed of thorns, after a time becomes comfortable through the deadening of moral sensibility.”

Pope's lines state a fact:

“Vice is a monster of such hideous mien,
That to be hated, needs only to be seen,
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.”

GOOD HABITS ARE THE BEST FORTUNE.

Blessed is the power of forming good habits. One Sunday morning at church, though at a little cost of effort, then the next Sunday morning, and then the next and the increasing pleasure allies itself with increasing power to do it, till the habit is perfectly formed. If one is irascible in disposition, the first effort to control the temper may be fruitless, but by and by perfect control is gained, and a heavenly pleasure is derived. It may be difficult to overcome the drowsiness sufficiently to read and pray at night, but the blessed power of habit will soon reënforce you and turn the effort into joy. Any good habit can be acquired if one goes at it in the right way. Gladstone set out to form the habit of cheerfulness, and, though of a severe and somewhat gloomy disposition, he became one of the most genial of men. Sir John Lubbock confesses that, though he had a nature bent toward pessimism, he deliberately cultivated cheerfulness as a temper till he became a habitual optimist. Work may be disagreeable till the habit is formed, and then it becomes joyous. The “Saturday Evening Post” had this interesting item not long ago:

A SENATOR'S CONFESSION.

"The languor of the soft spring days carries me back in memory to the beginning of my professional career," said ex-Senator Chandler, of New Hampshire, the other day to a friend.

"There used to stand in the streets of Portland, not far from my office, some dry-goods boxes which were much sought by citizens when the weather was fine and time hung somewhat heavy upon their hands. When the 'spring feeling' was strongest on me, I used to think, from my perch on one of these boxes, that life would be a doleful grind if I must go back to my desk and work. Since then I have learned that there is such a thing as a habit of duty.

"When a man has once acquired it he can no longer sit quiet on a dry-goods box and sun himself. He must always be doing something, or he is uncomfortable; and enforced leisure is more irksome to him than the hardest of labor. I acquired the duty habit forty years ago; and a balmy spring day, though it never fails to call up memories of my youthful love for a loaf in the sunshine, inspires me with no temptation to repeat that experience."

And I quote again from J. Lincoln Brooks:

"Any boy who early acquires a habit of always doing things exactly right, everything to a finish, has a powerful success-ally all his life. A habit of promptness, of always being on time, of having due regard for others' time, is a fortune in itself.

"A habit of truthfulness, formed early in life, has helped many a man to stand in the hour of temptation, when he would otherwise have fallen. An early habit of dealing honestly and squarely with everybody, of giving thirty-six inches to the yard, thirty-two quarts to the bushel; a habit of telling things just exactly as they are, of calling woolen woolen, and cotton cotton, and never trying to deceive a customer, has, in many and many a case, proved to be invaluable.

"'It is a very agreeable thing,' says a shrewd writer, 'to meet a person who says, with hearty self-satisfaction, 'It is my habit to be punctual.'" You feel at once that you know the man; he is punc-

tual to a proverb, and, having no vexatious worry as to being late, his digestion is good, his heart cheery, his mind free to take in an idea, and he is always an agreeable and genial companion.' "

"It is a beautiful provision in the mental and moral arrangement of our nature that that which is performed as a duty may, by frequent repetition, become a habit; and the habit of stern virtue, so repulsive to others, may hang around our neck like a wreath of flowers," says Paxton Hood.

"Habit is the deepest law of human nature," says Carlyle. "If we repeat any kind of mental effort at the same hour daily we find ourselves entering upon it without premeditation when the time approaches," and the reason of it is that there is a tendency in the nervous system to recur to any form of action at regular intervals. Dr. Brondus used to say, "Practice makes perfect—and bad practice makes perfectly bad." Lord Bacon truly says, "Habit, if wisely and skillfully formed, becomes truly second nature." And Hamlet says:

"That monster, custom, who all sense doth eat,
Of habits devil, is angel yet in this,
That to the use of actions, fair and good,
He likewise gives a frock or livery
That aptly is put on. Refrain to-night,
And that shall lend a kind of easiness
To the next abstinence: the next more easy;
For use almost can change the stamp of nature."

Goodness as well as evil may become a habit. A life of noble struggle to attain a high character grows fascinating because of the help of habit. It brings to one's aid all the nerve cells in the brain and of the entire body, every muscle and ligament and bone.

THE MOMENTUM OF HABIT.

Habit is cumulative in its action. "Drop a stone down a precipice. By the law of gravitation, it sinks with rapidly increasing momentum. If it falls sixteen feet the first second, it will fall forty-eight feet the next second, eighty feet the third second, one hundred and forty-four feet the fifth second, etc.; and, if it falls for

ten seconds, it will, in the last second, rush through three hundred and four feet.

“After each act of one’s life, he is not the same person as before, but quite another. He is hastening on, faster and faster, either toward the good or the bad, with all the cumulative momentum and force of the power of habit behind him.

“In 1880, one hundred and forty-seven of the eight hundred and ninety-seven inmates of the state prison at Auburn were there on second indictments. What brings the prisoner back a second, third, or fourth time? It is habit which drives him on to commit the deed which, perhaps, his heart abhors, and his very soul loathes. It is the momentum made up from a thousand deviations from the truth and right, for there is a great difference between going just right and a little wrong. It is the result of that mysterious power which an act has of getting itself performed again and again.”

“The righteous also shall hold on his way and thee that hath clean hands shall grow stronger and stronger.”

Good habits are a protection against evil, especially sudden temptation; for if one has the habit of deciding in accordance with the principles of righteousness in all the cases in which he has time to think and collect his powers to form his purposes, he will make the same sort of decision in those cases in which he has not time to think. Habit will do that for him. The mind automatically renders the same kind of decision it is accustomed to, when action is a part of the thought. A deaf old man was crossing a railroad track in the night, when suddenly he looked up and saw the engine coming down on him. To go forward he would have to ascend several steps after crossing half the track; to go back would take too much time. In youth he had been trained as an athlete. Without a conscious decision he did a thing he had been practicing all his life—turned a handspring backwards. When asked how he came to think of it, he said he did not think; he did not have time to think.

If a man is in the habit of acting without fear and on high grounds of morality, his decisions will be in harmony with his habitual decisions, whatever be the force of the present temptation. Habit makes destiny as Boardman says: “Sow a thought and reap an

action; sow an action and reap a habit; sow a habit and reap a character; sow a character and reap a destiny." A distinguished geologist once told the writer that all forms of matter are traveling towards a crystalline condition, and we know that when once the crystalline form has been reached, it is final. Habits crystallize character. Lord Brougham says: "I trust everything under God to habit, from which in all ages the law-giver as well as the school-master has placed his reliance—habit which makes everything easy and casts all difficulties from deviation from our wonted course. Prof. Mathews, in speaking of some of the right business habits such as attention, method, accuracy, punctuality, dispatch, etc., says: "To sum up all, what is business but habit, the soul of which is regularity? Like the fly wheel upon a steam engine, it is this principle which keeps the motion of life steady and unbroken, distributing the force equally over all the work to be performed. But such habits as we have commended are not to be formed in a day, nor by a few faint resolutions. Not by accidents, not by fits and starts—being one moment in a paradox of attention—and the next falling into a sleep of indifference,—are they to be attained—but by steady, persistent effort. Above all it is necessary that they should be acquired in youth; for then do they cost the least effort. Like letters cut in the bark of a tree, they grow and widen. Once attained, they are a fortune of themselves; for their possessor has disposed thereby of the heavy end of the load of life; all that remains he can carry easily and pleasantly. On the other hand, bad habits once formed will hang forever on the wheels of enterprise, and in the end will assert their supremacy, to the ruin and shame of their victim." Dr. Trumbull wisely says:

THE RAVAGES OF SELF-INDULGENCE.

"It is better, and often easier, to remove causes than effects. A person who has ruined his digestive organs by unwise eating habits, may stop absolutely all those habits and live on the most severe of diets. But it is quite possible that the effects of his years of overeating will never be repaired in this life. He puts a stop to that which has caused his trouble too late to be of service in repair-

ing the wrong. The fire that is destroying a city block may be extinguished only after a million dollars' worth of property is forever lost. It is true of some of our bad habits or pet 'minor' sins that we can stop them at any time if we wish. But can we undo the harm that they have already worked in our characters? The safest way is to check the destroying agency before it has a chance to begin."

Joseph Cook once strikingly told the story of how Prof. Agassiz was lowered into a crevice in a glacier to examine some geological formations. When he signaled the men to draw him up they were unable to do so because of the weight of the rope, which they had failed to take account of. And Mr. Cook dramatically said: "Habit is the weight of the rope."

Right habits must be formed, whatever the cost. There are obstacles. The general downward drift of human nature must be overcome; the inherited evil tendencies are to be checked and reversed; wrong habits must be rectified; the evil customs around must be resisted. It must be done, for it may be a matter of life or death.

They must be formed at once, for the reasons that it is easier to form them now than it will be later; bad habits will grow of themselves and it will be harder to break them up; so much of manhood and of joy will be lost by not beginning right. Call up all the possible powers of the intellect and get at it; bring to bear the utmost power of will; listen to conscience as it utters its condemnation of evil and its approbation of good; put yourself in company with those who have the very best habits, and above all get into touch with the Master who never did wrong nor made a mistake, and offers to you sympathy and power and contagious example.

CHAPTER XXII.

OPPORTUNITY.

EVERY one who has right purposes and plans in the line of his aptitudes, has or has had opportunities to carry them out. In the parable of the talents, the money was given to each man as he was able to handle it. That means opportunity. Every man *has* had all the opportunities he could utilize, whether he has them now or not. There is no exception to the rule that they are bestowed originally in proportion to our ability to use them. Uncommon opportunities are only for uncommon people. One who must live on the level of the average need not expect such chances as a genius should have.

The man and his opportunity are always matched. Daniel Webster, when asked if the profession of the law was not overcrowded, said: "There is room at the top." But only a Webster may reach the top. There is a place in which a mediocre man may be successful in the practice of law or anything else. There is room for all with all their varied talents, both small and great, provided each one is willing to use the opportunity that is given to him. Men may vary in talents, but may be on an absolute equality in point of fidelity. There is no place for either the genius or the mediocre man anywhere, unless he is faithful to the opportunities that he has. Where our mediocre man is willing to recognize his own size and his own possibilities, fidelity will soon lift him above his class. Likewise unless the genius is faithful up to his full capacity, he will soon fall below his class.

"So manifold is opportunity, so open is the road of the higher success to ability, industry and character, that human life may be fairly described as a divine chance to do and to be that which lies in the imagination of youth."

There is opportunity in the army, in the navy, in the ministry, in the law, in medicine, civil engineering, railroading, farming,



J. K. BURNHAM.

"In climbing the ladder of life no one reaches any great height of achievement and usefulness, unless he reinforces his natural powers with the added power of habit in such good things as promptness, intelligence, obedience, integrity, economy, sympathy and thrift. These make the good citizen, the good man, the good woman."

J. K. Burnham

Mr. Burnham was born in Connecticut; educated in public schools; was in wholesale dry goods business in Detroit for some years; now head of the great dry goods house of Burnham, Hanna & Munger, in Kansas City, Mo.; President of Y. M. C. A.; a public-spirited citizen.



FRANK HAGERMAN.

"I believe the young men of to-day have the greatest opportunities ever offered to any young men. Those opportunities are to be found in all callings, and especially in electrical engineering, mining, building, banking, the physical sciences and literature. In the future a young man's capital is to be more in his brain than in his bank account. Therefore he will be ready for his opportunities if he has a disciplined, alert, far-sighted mind."

Frank Hagerman

Mr. Hagerman was born in Clark County, Mo., April 27, 1857; graduated at Keokuk (Ia.) high school; practices law in Kansas City, Mo.; one of the greatest lawyers ever produced in the West; an open-hearted supporter of Y. M. C. A., benevolent and religious work.

working at manual toil. All the lands have not been discovered yet, nor all the powers of nature mastered, nor all the resources of the soil developed, nor all the truths discovered, nor all the books written, nor all the good done. There are not enough men to do it all, even if all were industriously at work.

HOW SOME MEN FOUND THEIR OPPORTUNITY.

Whenever any one finds an undeveloped power of nature, or sees a need to be supplied, or any work to be done, he has an opportunity. Peter Cooper heard that American glue was defective, and that we were dependent upon foreign products. He resolved to make a glue that would compete with any foreign article. He began manufacturing an article that met the need, and, as some one has facetiously said, "stuck to it" till he made a full success—both a living and a life. James Gordon Bennett saw that there was need of a great daily in New York City, to be conducted on certain principles, and he established the "New York Herald," which he carried on through the starvation period till it was perfected to meet that need. Booker T. Washington saw that the colored race, in order to become industrious and self-respecting, needed to learn the mechanical arts, and he is now at the head of the great Tuskegee manual training school. When he saw that need he found his opportunity, and his fidelity to that opportunity has developed him into one of the great men of our time.

Cornelius Vanderbilt saw the need of the bed line of steamers between New York and New Brunswick, and he so thoroughly attempted to meet that need that he not only afforded the steamboat facilities, but soon inaugurated a system of railroad building that has made his family as well as himself powerful and famous. Mr. John D. Rockefeller saw that the world needed better oil, and that was his opportunity. Mr. P. D. Armour, towards the close of the war, knew that pork would go down to \$12 on the fall of Richmond, and sold out at \$40, thereby laying the foundations for the colossal fortune of the house of Armour. A barber saw that if he had an instrument which would clip men's hair a uniform length, it would save him much work. The result was the invention of the clipper—

likewise a fortune to that barber. Adams Express Company was organized because a man by the name of Adams saw the need of having some regular system of carrying articles between two neighboring towns. Leland Stanford and C. P. Huntington saw the need of new railroads on the Pacific Coast and across the continent; that was their opportunity.

Thomas Cook walked to Leicester to attend religious service. That suggested to him the enterprise of taking care of travelers in a systematic way. He inaugurated and developed his great tourist system. The late George M. Pullman, while working at house-raising in Chicago, had his attention called to sleeping cars. He saw their defects; he formed ideals of better cars, and the Pullman Company and a colossal fortune were the result. The washing-machine was invented by a man, strange to say, but by a man who, in a moment of impulsive generosity, offered to take his sick wife's place at the wash-tub one day. The invention of a machine to lighten his labor was the result. This fulfils Disraeli's saying, "The secret of success in life is for a man to be ready for his opportunity." The secret of failure in life is to miss opportunity, for, as some one has said, "four things come not back—the spoken word, the sped arrow, the past life and the neglected opportunity." These instances show that "if we make the most of opportunities, opportunities will make the most of us."

TRIFLES TELL.

The common events of life bring the rarest opportunities. Sir Humphrey Davy was put to washing bottles by his employer, and the fidelity with which he did that secured him at once a higher place. Washing bottles was his opportunity. Poverty is an opportunity for it sharply defines the purpose, cultivates skill and stimulates invention. George Cary Eggleston has told us the fascinating story of the great sculptor Canova. Canova was a scullion in the mansion of Signor Faliero. One day when a large company was at the banquet, and they were disappointed in the ornament for the center of the table, the boy Canova said, "If you will let me try, I think I can make something that will do." Permission was given

him, and he molded a large crouching lion out of butter. When the guests at dinner saw the marvelous work of art they were filled with astonishment and admiration. Upon learning who had made it, they gave appropriate honor to the wonderful boy, and the rich host paid for his further training. Two opportunities he had had: one in faithfully doing his work in the shop of the stone-cutter where he had worked, and the other in skillfully molding his lion at a moment of need. Poverty may be an opportunity, and so may sickness be. Sometimes confirmed sickness has proven to be the open door to new service and new development of the life, as in the case of Miss Jennie Cassidy in Louisville, from whose sick bed went out ministries to all of the unfortunate of the city. The discovery of an old piece of Carrara marble thrown away by some one was an opportunity for Michael Angelo, and from it he chiseled the wonderful "David." Any sight may open up an endless vista; any word may lead us to see the wonderful.

Any one has the opportunity to make a living. Any struggling, aspiring young man can get an education. Any philanthropic heart, longing to do some good service to its fellow men, can find open doors. Each one finds it just where he stands.

Opportunities are first bestowed on us and then won by us. One who is ready for them gets more. When used, they bring others; when not used, they soon cease coming. Mr. Roosevelt, in his article on Admiral Dewey, says: "An excellent test is afforded by the readiness which the man has shown to take the responsibility in any emergency in the past."

There are three conditions in using opportunities. The first is insight. The primary trouble with most of us is, not that we have no opportunities, but that we do not see them. They throng us; they strive to attract our attention, and we see them not. Mr. J. T. Field urged Hawthorne to write a story based on the expulsion of the French from Acadia, but Hawthorne was not attracted to it. Longfellow, who was present, caught the suggestion and wrote for us the beautiful story of "Evangeline." There are materials for stories of the most interesting kind in little villages and homes and quiet country places. In Drumtochty Ian MacLaren

has found material for stories that the plain people of that village never dreamed it possessed. Barrie has found similar riches in Thrums.

Another condition is that opportunities be seized as well as seen. They are like rare birds for which the net must be spread at once. This readiness requires two things—trained powers and the habit of action. Disrespect for them destroys them. Many a man has as good opportunities as Vice-President Wilson had, who resolved to use every chance for reading, and succeeded in reading a thousand books before he was twenty-one years old. Shakespeare represents Brutus as saying to Cassius, before the final battle of Philippi:

“There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat,
And we must take the current when it serves
Or lose our ventures.”

SWEEPING A FLOOR WON HIS WAY.

Another condition is that we do the thing to which opportunity leads with utmost thoroughness. That is what makes small opportunities great. There seemed very slender chance for George W. Childs to become owner of the Philadelphia Ledger. But when a boy he resolved to own it himself some day, and he thoroughly did everything that could advance his purpose. Booker T. Washington had a very poor chance to get into the school at Hampton, Va. He arrived at the door, dusty and weary. The matron, a cleanly New England lady, was about to turn him away, but at his urgent pleading allowed him to clean the floor of one large room. He did so, and although he made it clean the first time he went over it four times. This so pleased the matron that she allowed him to stay at the school. Mr. Vreeland, now the manager of the Metropolitan street railway of New York city, worked his way up from shoveling gravel, yet he did each thing so well that it opened something better to him each time. The eyesight

depends on conscientious industry. We do not see opportunities when we have slighted them a few times. They grow out of what we have done or tried to do. Ruskin says: "The whole period of youth is one essentially of edification and instruction. There is not any hour of it but is trembling with destinies—not a moment of it when once past the appointed work can ever happen again or the neglected blow struck on the cold iron."

One of the most interesting stories the writer ever read was recently told by Rev. Dr. George M. Stone of Hartford, Conn., in the New York "Examiner" about a remarkable prisoner in the Connecticut penitentiary, who found in prison an opportunity to learn Shakespeare and to be a Christian. It is too interesting not to be given just as Dr. Stone tells it himself:

"John H. Davis was sentenced to life imprisonment in the Connecticut penitentiary in the year 1879 for complicity in the escape of a convict. Davis himself held the position of a keeper in charge of one of the prison wards at the time. The crime was a grave breach of an important trust, involving also the loss of a life in the effort of the convict to get away. In the year 1883 I addressed the prisoners one Sunday afternoon, the theme being a visit to Stratford-on-Avon, the home of Shakespeare.

"With the details of a visit made the year previous freshly in mind, the scenery of the town was described, and its connection with passages of the great poet's works pointed out. The address was not written, and sentences which have long since passed out of the speaker's mind were seized and held in the memory of this lonely prisoner. The 'Herald' reporter quotes, with reference to this, Davis' own words. 'The speaker,' he said, 'concluded with these statements: "As I went up through the meadows and along the Avon at Stratford, I knew I was nearing the home of Shakespeare, for there were the flowers, just as when he wrote:

" " "When daisies pied and violets blue,
And lady smocks all silver-white,
And cuckoo-buds of yellow hue,
Do paint the meadows with delight."

" " "The same flowers are there to-day.

“ ‘In his talk the speaker quoted only a few lines from Shakespeare. He spoke of Lady Macbeth, however, and that scene in the fifth act of the play where she says: “All the perfumes of Arabia will not sweeten this little hand.” This line impressed me, for it made me think of my own life. Finally he closed his address, and I shall never forget his words. He said: “We can only hope that the man who saw everything in life as it was, the birds, the fields and the flowers, even when the film of death was upon his eyes, saw a man, a Saviour, as he was.”

“ ‘I went to my cell with these words ringing in my ears, determined to know something more of Shakespeare. The next day I asked the librarian for a copy of Shakespeare, and got it. I kept it as long as I could, and only gave it up when some other fellow asked for it. Then I waited anxiously until I could get it again, and so on, until I had read it through.’

“ ‘In the years that have intervened this man has given nearly every leisure moment of his narrow and restricted life to the study of the ‘myriad-minded’ man, and is today an expert in the knowledge of his various plays. The article mentioned states that he knows Shakespeare’s works by heart ‘from cover to cover.’ This must be an over-statement, but his facility in quoting passages is probably not exceeded by any living person. Some quotation is upon his tongue for every occasion, and it would seem that, while shut in from the outside world in his stone cell he has so transferred the printed page to his mind that it has become the medium, to a large extent, of his thoughts and emotions. He is a singular and most significant example of a triumph over circumstances, when those circumstances were enough to paralyze effort and produce despair.

“ ‘The aptness and felicity of our prisoner’s quotations indicate a degree of mental mastery of the true import of his favorite author, and not simply a *memoriter* knowledge. What is better still, these remembered words are so used as to indicate the true nobility of the man. Last June he had an opportunity to escape which he declined. When asked, ‘Why did you stay?’ he replied, ‘In Timon of Athens, Shakespeare says, “There is no time so miserable but a man may be true.”’

“Strenuous efforts were made by his friends a few months ago to obtain a pardon for Davis, but the state board, to whom the pardoning power is committed, are very conservative, and though the judge who condemned him, the warden of the prison and others appealed in his behalf, it was not granted. Concerning this denial he said to the reporter: ‘You remember what the Duke said to Claudio? “So, then, you hope of pardon from Lord Angelo?”’ I can only reply as did Claudio,

“The miserable have no other medicine,
But only hope.”

I have hope to live, and am prepared to die.’

“Convict Davis is a humble and consistent believer in the Lord Jesus Christ, and witnesses by a well-ordered life to the reality of his union to him. He is fond of tracing the thought of the Bible in Shakespeare. On the flyleaf of his Bible are the words from Henry V., Act IV., scene 6, ‘With blood he seal’d a testament of noble-ending love.’ Speaking of the Bible and Shakespeare, he said in the conversation with the ‘Herald’ representative:

“‘I have always read the Bible, and I love it. But Shakespeare has been a great comfort and consolation to me through all these years. The more I read his works the more I love him.

“‘Sometimes when I read Shakespeare I think I am a free man again, with the flowers and the birds about me just as they are in Shakespeare. Within the past year I have suffered three hemorrhages, and sometimes I have felt that my time had about run. But, like King Richard,

“I am sworn, brother sweet, to grim necessity!
And he and I will keep a league till death.”

“‘One of the first good things that impressed me about Shakespeare was that it was so much like the Bible. He seemed to me to explain the Bible. He speaks of God and Christ so often that I decided to count the number of times the words occurred. So I punched a hole in this card every time I found such a reference. Finally I found that Shakespeare speaks of God and Christ 857

times, of mercy 179 times, of merciless twelve, and of merciful nineteen.'

"The last visit I made to him was in January, when he spoke with great earnestness of his entire trust in Christ, manifesting a patience and resignation which were clear marks of a spirit cleansed and purified. There is no trace of the convict in his kindly and really Christian face. Among over 400 prisoners, his bearing is that of one who 'endures as seeing him who is invisible.' And so behind grim prison walls he waits what will be to him a glorious deliverance!"

Before each young man the doors of opportunity are ever opening. Enter one and it leads to another, larger and more glorious; pass it by and other doors remain shut, and, sadder still, the doors of retreat from a hopeless life remain shut also. Thomas De Quincy might have escaped from the opium habit if he had retraced his steps in time. Opportunities were given, but they were slighted, and at last they ceased altogether to come. There is nothing in all literature sadder than those words of the opium eater. He did make a futile effort, but his friends who witnessed his agony were the first to advise him to abandon the effort. He says: "I saw through the vast avenues of gloom those towering gates of ingress, which hitherto had always seemed to stand open, now at last barred against my retreat and hung with funeral crepe. I, upon seeing those awful gates closed and hung with drapery of woe, as for a death already passed, spoke not nor started nor groaned. One profound sigh ascended from my heart, and I was silent for days."

Opportunities are abounding before the young man. Cultivate the eye to see them, the intelligence to understand them, the hand to grasp them and the habit to use them.



PENELOPE.—THE MODEL WIFE.

As a fitting representative of the ancient Greek mother, Penelope has been well selected. Her wifely demeanor, her motherly influence, her unswerving faith, her ardent love, her unchilled hopefulness, and her untiring industry commend her to our own day as a model of her sex.



CORNELIA.—THE MODEL MOTHER.

A well-known anecdote happily illustrates Cornelia's character. A Roman lady, while making a call upon her, showed the fine jewels and rich ornaments she possessed. Cornelia detained her in conversation till her sons returned from school; and "These," said she, "are my jewels," thus intimating that a mother's greatest ornaments are her children. Well did Cornelia's sons repay the culture which was bestowed upon them. More dutiful children could nowhere be found. In their public career they reflected great honor upon their mother.

CHAPTER XXIII.

ACCURACY AND THOROUGHNESS.

THE two go together; each is essential to the other. They are two halves of the same thing. To be accurate, according to the structural meaning of the word, is to give care to a thing—to what one says or does or thinks or feels—so as to make it true and right. No one can get anything just right without giving care to it. Attention is a condition of accuracy. Thoroughness means throughness, and the thorough man is the one who goes on through to the bottom of the matter—to the very end. The inaccurate and superficial man is a trial to you. When he speaks you do not know whether to believe him. You have to go through the mental process of testing and perhaps discounting his statements, and that is too wearisome in any kind of weather.

Dr. William Matthews says: "A Roman biographer says of Julius Cæsar that he was almost sure of success in all of his enterprises, because one great achievement always prepared him for another, 'for he always rounded his actions well off, and finished them with a complete close.' How many persons fail in their careers—in the ministry, in law, medicine, trade and business generally, because of the lack of this quality of thoroughness. Impatient for immediate results, laying no deep foundations, they serve a brief apprenticeship to their calling, the result of which is a lack of mastery, and, sooner or later, a humiliating failure. Nor is this all. A great deal of the joy of life consists in doing perfectly, or, at least, to the best of one's ability, everything which he attempts to do. There is a sense of satisfaction, a pride, in surveying such a work—a work which is rounded, full, exact, complete in all its parts—which the superficial man, who leaves his work in a slovenly, slipshod, half-finished condition, can never know. It is this conscientious completeness which turns work into art. The smallest thing, well done, becomes artistic."

A humorist said that Shakespeare was born in 1565 or 1655,

he didn't remember just which, but it was somewhere along there. One who calculates an eclipse of the sun is expected to be able to tell, to the fraction of a second, when the eclipse will begin and when it will end. Says "Success:" "It is not safe to trust people who are habitually inaccurate in their work. Even with the best intentions in the world they become dishonest. Before they are aware of it the habit of inaccuracy extends to their statements. They do not take pains to be thorough in anything they undertake, even in clearly expressing the truth.

"These people never carry much weight in a community, however honest in principle they may be, because no reliance can be placed on their words or work. You cannot depend upon what they tell you. If they are orators, they are discredited; if they are at the bar, the judges always take their statements *cum grano salis*; if in the pulpit, they do not win the respect of the congregation. In fact, whatever those people do, they are placed at a disadvantage because of their habit of inaccuracy.

"Accuracy—doing things to a finish—is one of the most important lessons that can be taught a child, because there is a moral quality at stake. The whole character is often undermined by the unfortunate habit of inaccuracy. Men whose ability would have made them peers in their communities have become nonentities, and their careers mediocre or total failures, simply because they were allowed in childhood to form the habit of half doing things and of making half or exaggerated statements."

THE ONLY TRUE EDUCATION.

Education that teaches one to know what he knows is the only education at all. Sir Arthur Helps truthfully says: "I do not know that there is anything, except it be humility, which is so valuable as an incident of education, as accuracy. And accuracy can be taught. Direct lies, told to the world, are as dust in the balance when compared to the falsehoods of inaccuracy. These are the fatal things; and they are all-pervading. I scarcely care what is taught to the young, if it will but implant in them the habit of accuracy."

The ship's course must be steered with unvarying precision. The needle must not swerve in the least from the pole-star, and they must watch for the presence of ores of any kind that will deflect it in the smallest degree. One's watch is not very serviceable if it is only nearly right, for in the margin of difference between the watch and the actual time the owner of the watch may miss the train, fail to meet an important engagement, or let the rarest opportunities pass by. A preliminary survey for an airline electric railway between St. Louis and Chicago was made a few years ago, and the statement was made that the deviation of a small fraction of an inch in St. Louis would make a difference of five miles in Chicago. A horrible wreck was brought about by an inaccurate reading of the telegram of instruction. It instructed the conductor to pass the on-coming train at — — — —, but he read it Sugar Creek, further on. A deviation of a very little in life will make a great difference in life's grand terminal. What a lawyer wants from a witness is an accurate statement of something that he knows, and not a guess at something that he thinks he may or may not know. A physician must get an accurate idea of his patient's condition before he can make a trustworthy diagnosis. One little error in bookkeeping can throw the accounts of an establishment into confusion. A young lady who steadily and habitually strikes the wrong letter on her typewriter will soon be without a position.

TRIFLES MAKE PERFECTION.

Clark's great telescopes are so valuable because they are so accurate. A fairly good pianist may have a very bad habit of missing a note now and then and thereby spoiling the music. Many a voice has good timbre in it but cannot be trusted to take every note with precision. However good the voice in itself, its usefulness will be very limited. A man may almost succeed several times, yet fail every time. A forceful writer says: "Swift runs and short cuts, so characteristic of our modern life, are great perils. We want everything in a hurry, but most good things are shy with strangers. Children want pieces on the piano before

scales or training of that weak third finger. The poet says, 'Wait awhile.' Life cries, 'Work a long while.' The unerring light of love and joy's security, of which Wordsworth writes, belong to the 'Ode to Duty.' You long for perfection? Its root is proficiency—proficiency. Bury your conscientiousness in the field of your daily labor, and some day there will be flowers and fragrance fit for Heaven. It has been said that 'grace is the lovely result of forgotten toil.' " Such was Cromwell's thorough-going honesty and hatred of all inaccuracy that he told the artist who was painting his picture and wanted to make it free from all blemishes: "Paint warts and all."

Nothing in the world will give thoroughness and accuracy except energy and a good conscience. No one should be willing to be superficial or do superficial work. In a New York village lived a blacksmith named David Maydole, who was famous all over the east for his perfect hammers. His motto was: "When I make a thing I make it as well as I can, no matter whom it is for." James Parton saw him after he had been making hammers twenty-eight years, and said to him: "By this time you ought to make a pretty good hammer." His reply was: "No, I can't make a pretty good hammer; I make the best hammer that is made." Davinci would spend a day in changing a tint or in the slightest details of a picture. Michael Angelo studied anatomy and several arts and sciences in order to be perfectly thorough in his own work. The man who is known to be accurate in his statements and thorough in his work wins our confidence and our admiration. Hamerton well says: "You will be paid in fame and money for all excellent work, and you will be paid in money for all work that is simply good, provided it be of a kind that the world needs or fancies it needs, but you will never be paid at all for botch work, neither in money nor yet in fame, nor by your own inward approval." This virtue must be in the character—in the conscience and the heart.

"The accurate boy is always the favored one. Those who employ men do not wish to be on the constant lookout, as though they were rogues or fools. If a carpenter must stand at his jour-

neyman's elbow, to be sure his work is right, or if a cashier must run over his bookkeeper's columns, he might as well do the work himself as employ another to do it in that way; and it is very certain that the employer will get rid of such a blunderer as soon as he can."

A MEANS OF ADVANCEMENT.

"Present faithfulness is the surest road to promotion. Twenty-three years ago young Lieutenant Kitchener was not filling such a position in the world's eye as is Major-General Lord Kitchener today. He was then conducting excavations in Galilee for the Palestine Exploration Fund of London. But as to the *quality* of his work at that time the report of the general committee is strikingly significant in the light of the subsequent career of the now famous English commander: 'It is due to this officer to state that his work, although it is in no respect inferior to that of his predecessor in command, was accomplished under the most urgent necessity for dispatch. For a large part of the eight months during which he was in the country he and his men worked without intermission in order to get the work completed while the country, then threatened with disturbances, was tranquil. No serious hindrance was met with, nor was there any opposition from the natives, except at Nablus, where Lieutenant Kitchener was attacked and stoned in the streets and where he was prevented from executing the proposed repairs of Jacob's Well. The committee desire to express their sense not only of the energy and ability but also of the tact shown by this officer in the conduct of his expedition, and of the careful economy with which he kept his expenses below the estimate.' "

To be accurate is to take in all the points of a case. Attention in observation is necessary to retention in memory. Cultivating the power of attention, forming correct estimates, adapting means to ends, using appropriate words to express ideas, will lead to accuracy and thoroughness in every piece of work. Zeuxis said: "I take a long time to paint, but then I paint works to last a long time." Sir Joshua Reynolds' success was won "by observing

one single rule, viz., to make each painting the best." Doing less than one's best starts the habit of being less than one's best. Inaccurate men are not to be trusted. They become dishonest as well.

Better do more than enough rather than less than enough on any piece of work. To quote from Mr. Schwab's address to the boys in New York City: "No matter what business you enter, the essential feature to success is that you perform your tasks better than anybody else. This alone will command attention. Everybody is expected to do his duty, but the boy or man who does a little more is certain of promotion."

"A gentleman once said to a physician: 'I should think, doctor, that at night you would feel so worried over the work of the day that you would not be able to sleep.'

"'My head hardly touches the pillow till I fall asleep,' replied the physician. 'I made up my mind,' he continued, 'at the commencement of my professional career, to do my best under all circumstances, and so doing, I am not troubled by any misgivings.'

"A good rule for us all to follow. Too many are disposed to say: 'No matter how I do this work now; next time I'll do better.'

"A friend asked Doctor Samuel Johnson: 'Pray tell me, sir, by what means have you attained such extraordinary accuracy and flow of language in the expression of your ideas?'

"'I laid it down as a fixed rule,' replied the Doctor, 'to do my best on every occasion, and in every company to impart what I know in the most forcible language I can put it.'"

WHY AMERICAN MACHINERY LEADS.

The reason why American machinery is so much in demand abroad is that the work is done so accurately, and being so well adapted to its purpose the machinery accomplishes its work more quickly and thoroughly. Here is something taken from the "Saturday Evening Post" concerning American machinery in the foreign markets, which is not only interesting to those who have American pride but suggests a valuable lesson to young men:

"We can turn out a locomotive here in less than half the time that is required in the best-equipped shops of Europe, and, pound

for pound of metal, at a very much lower cost. It is because of these two facts that we have been able to take business away in competition with England, France, Germany, Belgium and other European manufacturers. American-made locomotives are run today in England, Canada, France, Spain, Japan, Russia, India, Sweden, Finland, Mexico, Brazil, Costa Rica, Cuba, Ecuador, Peru, Guatemala, Egypt and Southern Africa, Newfoundland, Nova Scotia and elsewhere. For power alone the difference is even more pronounced in our favor."

The accurate man knows the value of time. Napoleon says he defeated the Austrians because they did not know the value of five minutes. The accurate and thorough man knows the value of work, and is not afraid to expend all needed labor upon any task. He knows the value of money. A certain rich man says: "My father taught me never to play until my work was finished, and never to spend money until I had earned it. If I had but one hour's work in a day I must do that first; after that I was allowed to play. Then I could play with more pleasure than if I had left an unfinished task. I formed the habit of doing everything up to time. It soon became easy to do it." The accurate man knows the value of his words. He is honest. Inaccuracy is dishonest. The superficial is a sham.

This virtue is possible to every young man, but it is not possible to him after he has long cultivated the opposite vice. Begin in time, keep a pure conscience and a sympathetic heart, and it will be impossible ever to spoil your own soul or work an injury to your fellow man by the vice of inaccuracy and superficiality.

CHAPTER XXIV.

THE MISSION OF MONEY.

ALMOST every one wishes to make money. Any one can do so to his heart's content and in perfect safety if he has the right motive and never loses that motive in making it; if he always keeps money-making subordinate to character-making; if he uses it after he makes it as a trust committed to him as a steward.

Money is the representative of wealth, a circulating medium which serves as a standard of values for measuring wealth and a convenient medium for the exchange of articles that constitute wealth. By wealth we mean all those materials of earth which may be measured by or sold for money—the soil itself; the fruits of the soil, called forth or used by the skill and labor of man, like timber and cereals and vegetables and fruits; the minerals beneath the soil, articles manufactured from them, houses, machinery and all that the inventive and transforming skill of man can produce from the raw materials. While there is a distinction between money and wealth, the former is often popularly used for the latter, and may sometimes be so used in this discussion.

By the term wealth, we do not mean any large amount of wealth, as when we speak of a wealthy man, but we mean any amount of material values, however large, however small. It is the same material, whether one possesses much of it or only a little, there being only a difference of quantity and not of quality. It has the same kind of moral value, the same mission, and puts its possessor under the same kind of obligations.

A world full of wealth, partly in its raw materials and partly in its matured products, surrounds all men, Christian and non-Christian. As it was made by God, it was evidently designed by Him to perform some good part in the development and the destiny of mankind. Life has been described as the action of a living thing on its environment. Wealth is one element in the environment of

man, and there has been action and reaction going on all the time between the two, and as a result there has been growth, whether for better or for worse. All the progress of mankind has been in part produced by this tremendous power, and all the moral downfalls among nations have been promoted by it. It has an important effect on every man that lives.

It is exerting more than its usual influence today, especially in our own land, "where wealth accumulates," though we are hardly yet prepared to say "and where men decay." We have discovered, and are still discovering, so much of nature's hidden wealth; we have invented so much machinery to turn the raw materials of wealth, both that which is found in the rich veins of the earth and that which is held in solution in the fertile soil, into the finished product; we are accumulating wealth, both national and personal, so rapidly; we are using so many of our human powers in securing it and are so vitally affected in all those powers by the pursuit and use of it; we find in it, after it is secured, such a powerful agent in accomplishing any human purpose, whether good or evil, that we are compelled to conclude it has a divinely appointed mission in connection with the elevation and progress of man, and we are compelled to ask what our great Teacher and Master has to say about it—what He wants us to think about it, how He wants us to secure it and what He wants us to do with the amount we may gain, whether little or much.

The wealth of the United States in 1860 was estimated at \$16,160,000,000; in 1880, \$43,642,000,000; in 1890, \$65,000,000,000; in 1900, about \$100,000,000,000. In 1860 there were a few millionaires; now the multi-millionaire is a commonplace, while the billionaire seems an imminent possibility, and he is likely to be a member of an orthodox church, there being several promising candidates at the present time for that unique distinction. Add to these facts, that all of us would like to have wealth, whether our motives are selfish or unselfish, that all of us are trying to acquire more or less of it, whether our efforts are always honest or not and that all of us are doing good or harm with what we have.

It must needs be that Jesus would say much about it and that

the apostles who were inspired to expand and expound His teachings would give clear and explicit instructions on the subject. A mere quotation of the passages in the New Testament on that subject, without comment, would make a fair-sized pamphlet.

WHAT IS WEALTH GOOD FOR?

The primary purpose of wealth is to afford us food and raiment and shelter, with such other conveniences as may be found important in any stage of our civilization. Its ultimate purpose is three-fold, to enrich the soul of him who secures it, to secure higher blessings for others and to provide future blessings for its possessor in the glorious world awaiting him. Such is the teaching of Jesus and His apostles. Its ultimate is more important than its primary purpose. All seem to know and appreciate the latter, while it requires a higher revelation of the truth and an earnest search for it before the former is fully known, much less appreciated.

We possess wealth in order to enrich our characters, and it may do that in at least three ways. In the first place, in the mere process of acquiring it, whether in small or large quantities, another process goes on underneath—namely, the acquiring of character. The external process in the making of money; the internal process in the making of manhood. That is why men live and labor; that is why there are various callings in life. God erected all right callings, though the devil seems to have originated a few, and God has two purposes in them. His primary purpose is that we may secure the means of subsistence and comfort; His ultimate purpose is that we may make men out of ourselves and others. The accumulation of character goes with the accumulation of wealth. The former is what God aims at. Some men never do more than try to gain wealth; they never succeed. But they grow great characters, and sometimes that is done best by trying to succeed in gaining wealth and failing. The effort is the thing needed. They succeed in gaining the higher end, the making of manhood, while seeming to fail in the primary end, and yet the effort and the failure are the conditions of the higher success. Let two men with the same talents, capital and opportunity spend twenty years in business and accumulate the same amount of money; one of them

may do it in such a way as to undergo a degeneration of character, and have nothing but the money at the end, no manhood at all, and when he must drop the gold from his hand he has no worth to take into God's presence. The other may do it in such a way as to grow with every effort into divine nobleness, and when he comes to die the amount of money is nothing compared with the amount of manhood he takes into the other world. The purpose we have, the motives we feel, the spirit we show, determine the character we are to be. The making of character is the aim of it all.

WEALTH TRANSFORMED INTO PERSONALITY.

In the next place, one may use it on himself in such a way as to transform it into character and all noble experience as he converts it into education and books and pictures and music and all the other things that gratify and enlarge his higher nature. One dollar paid for a book may enrich one with values that can never be expressed in terms of money. Men gladly paid ten dollars to hear Jenny Lind sing, and that music entered into their life to make it musical. Even the money one must spend in clothes and food and shelter may be spent with a view of equipping himself for nobler living, and what he puts back into his business may have in view the higher interests of his soul. Thus one may have such vivid sense of the higher purposes of money, such unselfish desire to accomplish those purposes, such acute sense of his responsibility in making and using it that he will be enriching his soul. That lifts the most prosaic to the level action of the moral and the sublime. It charges the daily duties of going to market, buying clothes, building houses and working at one's business with infinite gravity, since all this may be done in such a way as to enrich or impoverish us for an eternity.

And again, one may use it on others who need it so as to enrich himself. The needy are so numerous with needs so urgent that no one can be ignorant of their existence or fail to hear their cry of distress. We hear their plea for food, education and salvation. The hungry, the ignorant and the lost are numerous. Food and clothes for the body, truth for the mind and salvation for the whole

being we must give. The contention just at this point is that one may use his money to enrich his own character by investing discreetly and lovingly in some or all of these classes of the needy.

The reasons lie right on the surface. It expresses the human sympathy that we have and that expression increases the volume of it and makes it still more acute and pure. And sympathy is the very greatest and most desirable of the human powers. It is a form of self-giving and that is the very essence of Christ's spirit. That self-giving was practiced by Him till it became self-sacrifice. We grow like Him in character not only in thus using the money on others, but in acquiring it with the purpose of so using it. To this we are enjoined by Paul—"let him that stole, steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need."

To the young minister, Timothy, Paul wrote: "Charge them that are rich in this present world that they be rich in good works." (1 Tim. 6: 17, 18.) Jesus said, "It is more blessed to give than to receive," and He draws the repulsive picture of the man "that layeth up treasure for himself and is not rich toward God." (Luke 12: 13-21.) He must have referred to the higher spiritual reward when He said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over shall they give into your bosom." (Luke 6: 38.) We are brought into contact with the source of that reward because we are doing just what Jesus did—"see that ye abound in this grace also (giving) for ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor," thereby giving up much and giving Himself. "To do good and to communicate (give) forget not, for with such sacrifices God is well pleased." (Heb. 13: 16.) Norman's rule of life was this: "I will engage in business that I may serve God in it, and with the expectation of getting to give. The result was growth in grace and increased spirituality. It is said of him, 'he rose toward Heaven like the lark of the morning.'"

WEALTH AS A MEANS OF HELPING OTHERS.

Secondly, we possess wealth in order to secure higher blessings for our fellow men.

This is done in several ways. It is done in the process of getting wealth. He who produces wheat and vegetables and cattle and sheep and hogs for men to eat; he who makes clothes and shoes and hats for men to wear; he who builds houses and roads and bridges and streets and street railroads for the comfort and convenience of men—in short, he who makes money by doing anything in the world that will promote the comfort and convenience, the health and happiness, of mankind, is adding to the higher wealth of the world. He does this in the process of money-making. He may be thinking more about the money he is getting out of his business than about the good he is doing while making the money; he may not be thinking of the latter at all; he may be making a considerable contribution to the higher wealth of the world without being aware of it. That higher element, however, is just as worthy of thought as the money which he makes and far more worthy. He cannot ignore the gain he is getting out of it, but if that is all he is aware of doing he fails to understand his own actions and to discover the most important element in his own achievements. What he puts into the world is of more importance, to him and to the world, than what he makes out of it. God surely takes more interest in that; mankind at large think it more important; the man who does it can come to enjoy it more.

To make it concrete, here is a man who manufactures shoes and finds at the end of the year that he has cleared \$10,000, but he finds he has done something else—he has protected the feet of thousands of men, women and children from frost and snow and ice and thorns and stones. Here is a man who prepares meats—the Armours, for instance—and he has not only made a certain amount of money but he has given a certain amount of pleasure and strength to thousands of human beings. Here is a street car line that makes each year a given sum, but it has served the convenience of the public and rendered an important ministry to them. Now, the contention is that the money gain resulting from these business enterprises is not so important and interesting in the sight of God or man as the higher good that is done, and that therefore the man who makes money, whether in large or small quantities, can come

to take more interest in the good he is giving than in the gain he is getting. It will not lessen his ability to make money, but on the contrary he will put a finer quality of thought into it and will get a finer pleasure out of it.

Mr. Ernest R. Crosby has some important words about this matter.

DISAPPEARANCE OF THE PERSONAL ELEMENT FROM BUSINESS.

“The business world has become so one-sided in its preoccupation with mere questions of gain that its highest ideal, to-day, is to get something for nothing. The man who can ‘make’ a million or two ‘on the street’ in a day, without rendering any service to mankind, is considered preëminently a ‘successful man.’ As no man can get something without earning it, unless some one else earns it without getting it, the result is that the main occupation of the business world now is to get away other people’s earnings from them. This is done in a thousand ways—by watering stock so that dividends are paid on nothing, by speculation of all kinds (which is, of course, gambling, and nothing else), by protective tariffs, by municipal franchises, by patent rights, and by land monopoly in the growing cities, in railways and terminal facilities, in mining lands, and other similar things. Upon such privileges all the trusts and combines are built. They effect enormous savings in advertising, in plants, and in the number of employees, and then go on charging the prices fixed under the old expensive competitive conditions, or else actually raise them. The ideal of service is thus completely lost in the ideal of annexing the earnings of others, and that which might be a noble, unselfish devotion to the interests of the human race becomes an inordinate desire to squeeze all that can be got out of it. If a man once accepts this monstrous ideal of getting something for nothing, the ideal of the brigand and the footpad, his nature is already so perverted that he has few scruples as to the methods he will take in realizing it.

“The only remedy for this state of affairs is the adoption of a new ideal in the business world. Our main object in life must be to be useful—and we must try, not to get ahead of others, but rather

to do our work as well as we can. Professors, preachers, teachers, soldiers, artists, authors, start out in life, for the most part, with the intention of doing something which they regard as useful, and not with the main object of making money. Is there any reason in nature why a business man, a merchant, a banker, a financier, should not have the same motive? Why should the business man be the only one who flies the pirate flag? I do not believe there is any reason for it. Columbia College is a great moneyed institution which does a large work of education. Its management requires labor, skill, and executive ability of a high order. Many able and energetic men are getting their living out of it, but no one is getting rich, no one draws a dividend from it, and its one object, recognized by all, is to be useful to the community. Is there any reason why the street railway companies should not be run upon the same principle? I fail to see any. Education is a business quite as important as the transportation of passengers, and it requires as much brains. Columbia University might have its stockholders drawing their seven per cent on millions of watered stock, it might be managed from Wall street, and its advantages might be cornered and its securities gambled with on the Stock Exchange. If such a state of affairs is undesirable in the case of the one institution, why is it not in the case of the other? Our business men pride themselves on being in the van of civilization, on leading the march of mankind. As a matter of fact, they are hopelessly behind the age, which is already in other departments following the ideal of usefulness."

A PECULIAR CALLING.

There is one calling in life divinely erected on that principle, and one of its subordinate purposes seems to be to illustrate that principle. It does not allow any man who pursues it to take much interest in the money values he receives, but compels him to take more interest in the higher values which he gives. It compels him, first of all, to enter the calling with the understanding that, with the same talents and culture, he might make from twice to twenty times as much in some one of the callings devoted to the business

of money getting. Further, it is of such a nature that if he gets to thinking too much about the money he gets, it lessens his efficiency in that calling and therefore his ability to make money. His money-making power depends in part on his preferring, sincerely, to do good, rather than make money. Of course the calling of the ministry is alluded to.

We see this principle at work in that calling, and if it works in one, it can work in any. That is one reason why God ordained it to be so, with the ministry. He wants to give all men an example to show that the principle is working everywhere.

Moreover, God is training His people in the very highest sense of honor through their relations to the ministry. He compels them to deal rightly with this calling, not from the ordinary sentiments of self-interest that prevail in marts of trade, but from a lofty sense of right that would scorn to do less than justice to a calling which is, in the main, dependent upon their sense of right rather than upon their selfish interests. God is thus, through one calling, illustrating the principle and compelling people to act on it in their treatment of that calling. His purpose is to get all men to act on the same principle in their own callings, till, the world over, men will be taking more pleasure in the higher values they give than in the money values they gain. That is a practicable, a sensible, a religious, a humane, a Christlike principle.

We also benefit our fellow men by our wealth in using it directly for their good.

MONEY A MEANS OF GIVING JOY.

The money thus our own must undergo conversion. There is a principle in nature called the law of conversion of energy, by which natural power passes from the lower to the higher forms, as heat, light, electricity. Money is a power, and it is designed to undergo conversion into holy emotions, lofty ambitions and aspirations, and noble endeavors. Every cent one has is capable of such conversion, and therefore fails of doing God's purpose, unless it is so converted. Put money into books, and it is transformed into truth; put it into music and it becomes lofty emotion; put it into



LIVING FOR SOMETHING.

You bells in the steeple, ring, ring out
 your changes
 How many soever they be,
 And let the farm cattle so faithful and
 gentle
 Come over, come over to me.

Poor bells! I forgive you; your good
 days are over,
 And mine, they are yet to be;
 No listening, no longing, shall aught,
 aught discover;
 You leave the story to me.



THE JOY OF LIFE.

"A dreary place would be this Earth,
Were there no Little People in it;
The Song of Life would lose its
mirth,
Were there no Children to begin it.

"Life's Song, indeed, would lose its
charm,
Were there no Babies to begin it;
A doleful place this World would be,
Were there no Little People in it."

houses of worship, and it becomes aspiration and praise and noblest truth expressed in terms of life; put it into our orphans' homes, and it becomes joy and hope in motherless hearts and wholeness in broken lives; put it into schools, and it becomes heart and will and intellect for the sacred duties of life. Its hidden values are thus found and coined into life, and yet the store is undiminished.

One may well aspire to have wealth for such a purpose—"let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." Mr. Andrew Carnegie said at the annual meeting of the Railroad Y. M. C. A. in New York: "The best of wealth is not what it does for its owner, but what it enables him to do for others. And let me tell you there is nothing in money beyond having a competence; nothing but the satisfaction of being able to help others."

Thirdly: We possess wealth in order to provide for ourselves a glorious future in heaven.

Our Savior taught that with striking distinctness in two parables. Money cannot buy heaven, but the heavenly minded man may start influences, with his money, that will lead souls thither, thereby enriching heaven; may so benefit people that, going on before, they will be ready to welcome him with enthusiastic gratitude; may do so nearly as Christ did, when on earth, and may so please God, with the way he views and uses his wealth, that he will receive unqualified approbation. Money, of itself, cannot buy friends, but the man who has the true spirit of a friend may so use it as to awaken the love and gratitude and admiration of his friends. Money, of itself, cannot bind up broken hearts, but the loving heart may bring its healing sympathy through the ministry that money enables it to render.

In one parable, that of the "shrewd steward," a bad man, with a bad motive, so uses his influence in financial matters as to place other debtors of his employer under obligations to him, because he told them how to play a trick on the employer and get out of paying the full debt. He did this so that they would take care of him when he should be thrown out of work. He was so farsighted and shrewd that his employer admired him for just that,

though of course he could not have confidence in the shrewd fellow any more. Then Jesus taught that the disciples could so use their money as to benefit in a good way their fellow men and those fellow men would be waiting for them in heaven to welcome them with joy into "the everlasting habitation." The other parable told of a man who had great wealth and failed to use it in helping the needy, although a very needy man, Lazarus, was almost under his very nose, but he lived entirely for himself. The result was that when he died he not only had no welcome awaiting him from Lazarus, but could not be where Lazarus was and was compelled to suffer the sorrows of one who failed to use his money for his own higher nature or for the good of men. Thus do we lay up our treasures in heaven, or fail to do so. Thus we can see the great possibilities of wealth as a means of enriching one's character, spreading blessedness and happiness and enriching heaven itself.

DANGERS OF WEALTH.

Some urgent facts there are that compel us to take the right view and make the right use of money.

There is danger that in acquiring wealth we may do violence to our moral natures and injure our higher interests. If avarice is the inspiration of our efforts for wealth it blights the soul. One may seek it for love of the prominence it will give him; another, for the luxuries it will enable him to purchase or the ignoble ease it may bring him the rest of his days; another, for the power it will give him in influencing people; another, for the mere pleasure of owning it, so that he can gloat over it, like the miser, who hugs his gold to his heartless bosom, while he lives and dies like a pauper—all of them ignorant of, or indifferent to, the higher mission of wealth. In such a case wealth simply ministers to one element or another of selfishness—avarice or pride or sensuality.

When such a spirit is in a person, he will use almost any means to obtain wealth. He will give up health, honor, home, native land, cut himself off from human sympathy and bring down on himself the contempt of man and the curse of God; he will rob, steal, murder and lie. In view of the facts that all of us desire money; that

it has a great fascination for us and we can easily be deceived as to our motives for desiring it; that after we acquire it, we can lose the pure motives with which we sought it, the warnings of the scriptures are of the highest importance. Hear Paul say to Timothy: "They that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some, reaching after, have pierced themselves through with many sorrows. Charge them that are rich in this present world that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God who giveth us richly all things to enjoy."

THE TEMPTATION TO DECEIVE.

There is also danger that we will wrong others, by deceiving, defrauding, oppressing them. Employers and employes and both the parties to a business transaction of any kind are subject to this peril. Those who work for others, Paul charges to serve "not with eye service as men pleasers, but in singleness of heart, fearing God." Those who have the power to defraud the poor may be tempted to do it, and there are many delicate and resistless ways in which they can do it that the Apostle James speaks to many in our present generation when he says "weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth eaten. Your gold and your silver are rusted; and their rust shall be a testimony against you and shall eat your flesh as fire. Ye have laid up your treasures in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth and taken your pleasures; ye have nourished your hearts in a day of slaughter." (Jas. 5: 1-5.)

A man who for forty-five years had employed many men, when asked how many could be trusted to do good work when not watched, replied, "About one in five." And many employers can

be counted on to use more of their employe's time than they have paid for or are entitled to, which is the double sin of overworking them, thereby impairing their ability for the future, and taking their money, for time is their money, their only capital. Such treatment shows that such employers are ignorant of, indifferent to, the true mission of wealth.

Here are thousands of men in a business whose success depends on injuring others—debauching the men with whom they have transactions, taking bread and meat from hungry mouths and breaking gentle hearts. That is the liquor business, and money is the object. Here is the gambler, whose success is another's failure, a violation of the golden rule and the deeper laws of life, a most unchivalrous and diabolical method of gain—but it is all for gain. Here is business going on every Sabbath day, though it violates an institution that is a structural necessity in human life, and though it deprives many others of their higher rights of rest and worship—all for money. Here are poor fallen creatures, sinking still deeper into their moral filth and dragging down many men with them—all for money. There is not a single form of evil, which is not in some way promoted by the love of money, whereas, there is not a form of good that may not be promoted by it, if we love Christ and mankind better than money.

Only one who is in right relations with God and with man and has the right view of wealth and the right motive in acquiring and using it, can keep from being injured by it, in some one, or more, of the ways that have been indicated. Its lower mission is to be entirely subordinated to its higher.

There is the fact of God's ownership.

He owns us and he owns all wealth by creation. He owns us by purchase with the precious blood of Christ. He owns us by our choice and acceptance of him. Owning us and our time and the raw materials of wealth, he must own all that can be produced out of that wealth, just as the man who owned slaves and soil and tools with which they worked also owned the product of their labors. "Those shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." "Every man also to whom God hath

given riches and wealth and hath given him the power to eat thereof and to take his portion and to rejoice in his labor, this is the gift of God." "Ye are not your own; ye are bought with a price; therefore glorify God."

Moreover, our ability to acquire has been largely increased by our recognition of His ownership of ourselves and our possessions. When we acquire it and use it with a view to pleasing Him, it develops energy, economy, foresight, skill, intelligence, honesty; and these are the qualities that win more wealth.

THE CHRISTIAN USE OF WEALTH.

There is a sweeping principle, too, that all power makes one a debtor to his fellow man to the extent of that power, whether it be native or acquired. If one can speak well and the people need his public services, they have a right to it. If one has the power of music and can serve with it, we feel defrauded of our rights when we cannot have that music. If one has learned some truth he must give it to the world, even though the world kill him for telling it. Jesus came to the world with the secret and the power of salvation, and He says, "Ought not the Christ to have suffered?" And He said, "I am among you as he that serves." And His foremost disciple, Paul, said: "I am a debtor to Jews and Greeks." Money is a power, and the amount one has indicates the measure of his obligation to serve. Every dollar one gains run him one dollar in debt. It establishes new relationships, and that means responsibility. Living luxuriously is not paying the debt; it is but evading the law that a man is responsible to God and society for the full use of all the powers of service at his command. Then as we are to serve Christ with it, He is near by to receive it, in the hand of the orphan, the deserving poor, and the youth ambitious to learn. He has His many representatives to receive it, and He declares that as we do it to them we do it to Him! God's way of converting all of our money into higher values is to show us how to use a certain portion of our incomes in benevolence. That establishes the principle of His ownership and makes the use of all the rest sacred, whether it is used to continue and enlarge our business or in ministering to our

own physical, mental or spiritual needs. As trustees we are to ask how He wishes us to use it and the misuse of it is dishonest use of trust funds. God is not a mendicant seeking charity, but a Master seeking to find honesty in His servants.

Such use of wealth is the normal expression of the Christian life, since self-giving is the character of Christ and the mark of the disciple. That establishes discipleship to Christ. The more we give of ourselves, and our possessions, the more we are Christ-like.

Such use of wealth appeals to every good motive, the high and the highest. The benefits received from God prompt us to do His will in this matter. The benefits received from others prompt us to bestow similar benefits by the use of our money. The joy of doing it is a reward to be sought. The example of others who consecrate their wealth to God stimulates us to do the same. The personal affection we bear our friends and Christ's friends stir us to do them good. The rewards that God promises, both here and hereafter, fascinate us.

THE DIVINE PLAN.

God's arrangements are clearly made for us. He gives the talent for money, furnishing a new motive and making its mission sacred. He allows our gain to go to our self-support and into our business in order that it may bring more money into use in the higher ministry to others. He allows us to use it in carrying forward His kingdom. He demands that some part of all our gains shall be given to the people and the cause that need them. The law of giving is simple. As taught by Paul (1 Cor. 16: 1) it is three-fold—every one to give; every one to do it regularly; every one to do it according to his own ability.

It is rather strange that the last thing in which Christian people come to recognize God's ownership and their stewardship is in the matter of money. We allow Him to assert His right to everything else before that. But when we accept His truth about that, we find our highest happiness and greatest usefulness. It is also strange that, though we recognize His right to dictate to us what we shall do with our money while we live, we usually ignore His claim to what

we leave behind. We have an Elder Brother whom we have no more right to disinherit than any other member of the family. He and His cause must be remembered in our wills, whether we leave our thousands or hundreds or tens. May the time come when we shall all feel that a Christian dies disgraced, who does not give the Elder Brother a share in what he leaves behind him. In a generation, all the great causes that now languish would be provided for, if we recognized Christ's claim on the estates we leave behind us.

Ministers are not the only people who are to devote all their power to evangelizing the world. Laymen, whose callings enable them to gather wealth are charged with that high mission. We are waiting in these days of great wealth for a layman's movement that will organize our wealth into a great missionary combination. Some wealthy laymen in the East could start it, organize a company with a capital stock of a half billion dollars into which our wealthy men will go, superintend the work of missions, send Christian ministers, colporters, physicians, lay preachers and women workers, by the thousand, and employ native workers, till every heathen nation could be evangelized in a generation. Why not?

We must transfer the emphasis of our interest from the amount of money we make to the amount of good we do in the making of it; from the making of the money itself to the making of the man by means of making the money; from the money thus made, as a material possession, to the higher products into which it can be made to pass in the sphere of the moral, intellectual and spiritual. Thus we may so accumulate wealth as to be ever contributing to the general good and increasing the store of character both in ourselves and others; may so use it as to be ever converting it into truth and hope and love and sympathy. Thus will we avoid all the perils in securing and using it; thus will we make it the needed power in advancing peace and purity and morality over the world; thus will we be assembling in heaven an ever-increasing throng of those whom we have benefited, who will meet us and greet us and welcome us into the eternal tabernacles.

CHAPTER XXV.

THRIFT.

THRIFT is the art of saving a portion of every dollar earned. Thrift is in the man, and shows itself in, and, is in turn, trained by, his insight, energy, frugality and vigilance. If one is not able to get on in the world, he will not make much headway in the affairs of the soul. Not every one has inherited the talent for thrift, but every one must acquire it, and he can if he begins in time. Not every one has the habits of thrift, but in some cases they could still be acquired. Not only must one have it in order to acquire worldly goods, but to secure the best moral development.

Thrift accumulates. The very process of acquiring brings into play the qualities that are essential to nobleness of character. It requires forethought, and, as Dr. Munger has pointed out, forethought is what marks the civilized man from the savage. One who lives from hand to mouth, without thought of to-morrow, is violating the wise injunction of Christ to be not anxious about to-morrow, for he is laying up cause for an anxious morrow. This forethought is able to look down the lines of the future and see things. It notes the order of Nature's events and the need of an ordered way of treating those events. It forbids all speculation. It excludes the idea of luck. It notes cause and effect and adapts means to ends.

Thrift trains the powers to master Nature's forces. The nomadic people who accumulate nothing, do nothing in developing or controlling the forces of nature. They acquire skill in reading the surface indications and in overcoming the obstacles to the enjoyment of their improvident lives. But they use none of the great powers of nature. They may discover minerals, but do not develop mines. They know where the pasture lands are, but know not how to cultivate the soil so as to produce more grasses and cereals. They can pitch a tent to perfection, but cannot build a

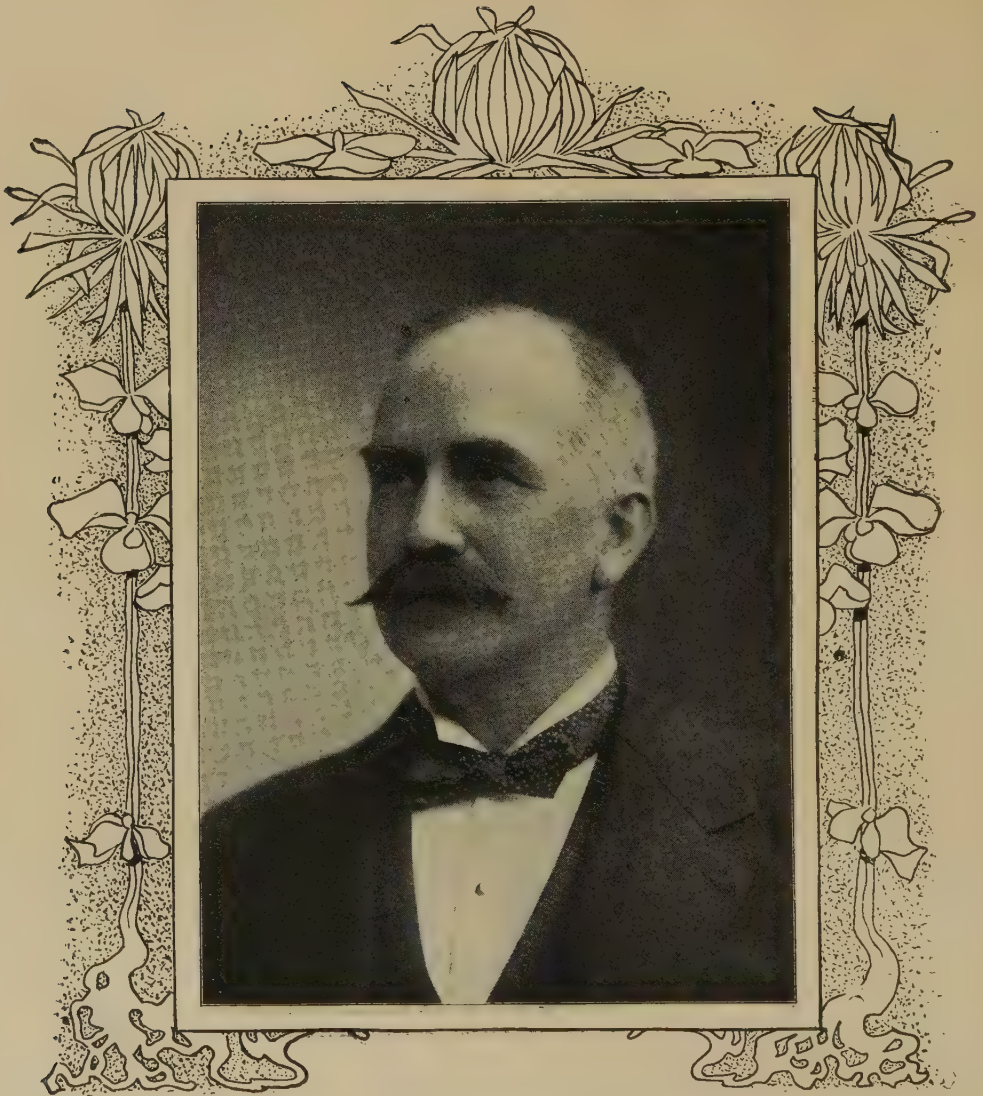


T. S. MCPHEETERS.

"The difference between a man who is accurate and thorough and one who is not, is the difference between hitting it and missing it—between honesty and dishonesty. The man who fails to cultivate these two gifts will miss out. He may make the Kingdom of Heaven, but he will miss preferment in this world."

T. S. McPheeters

Mr. McPheeters is a prominent business man of St. Louis, the son of a minister, and, as is usually the case, well educated; a strong, fearless advocate of rightness everywhere; a prominent worker in the Young Men's Christian Association, and for several years President of the Missouri Convention; a captivating public speaker.



HON. JUDSON HARMON.

"Every young man should write in his heart the maxim—'Be not in haste to be rich.' The two reasons are given by the wisest of mankind: 'He that maketh haste to be rich shall not be innocent,' and 'He that hasteth to be rich hath an evil eye and considereth not that poverty shall come upon him.' In other words, haste implies eagerness, absorption in the end, so that the means come to be looked at only in their bearing on the end."

Hon. Judson Harmon is a native of Ohio, and a graduate of Denison University; has served as Judge of Common Pleas Court and the Superior Court of Cincinnati; was Attorney-General of the United States; is now practicing law in Cincinnati with great distinction.

house. They know how to move, but not how to stay. They know how to go, but not how to grow.

Thrift awakens vigilance. It never loses a chance to know, to seize and to act. Thrift requires the mastery of details, and therefore thoroughness. Thrift arouses energy and sets all the nature in a glow. To be sure, it may appeal to an unworthy pride, and the riches accumulated may demoralize, but it need not be so. Thrift requires self-dependence and is utterly destructive of the parasitic habit of living on the ideas or possessions of others.

Thrift requires economy. Waste is immoral, criminal. There is abundant room for economy. Economy would enable us to supply almost all the crying wants of the unfortunate. One can rear a family and buy a home on a salary that would not support a drunkard. "He that buys what he does not want, will soon want what he can not buy," as Poor Richard says. Economy requires self-control, self-denial, intelligent forethought and skill. "Where there is no prudence, there is no virtue," says Dr. Johnson.

SHREWD WORDS ON SAVING.

We may draw on the Chicago pork-packer again for some unique advice: "I have pride enough to believe that you have the right sort of stuff in you, but I want to see some of it come out. You will never make a good merchant of yourself by reversing the order in which the Lord decreed that we should proceed—learning the spending before the earning end of business. Pay day is always a month off for the spendthrift, and he is never able to realize more than sixty cents on any dollar that comes to him. But a dollar is worth a hundred and six cents to a good business man, and he never spends the dollar. It is the man who keeps saving up and expenses down that buys an interest in the concern. That is where you are going to find yourself weak if your expense accounts don't lie; and they generally don't lie in that particular way, although Baron Munchausen was the first traveling man, and my drummers' bills still show his influence.

"Now I want to say right here that the meanest man alive is the one who is generous with money that he has not had to sweat

for, and that the boy who is a good fellow at some one's else expense would not work up into first-class fertilizer. That same ambition to be known as a good fellow has crowded my office with second-rate clerks, and they will always be second-rate clerks. If you have it, hold it down until you have worked for a year. Then, if your ambition runs to hunching up all week over a desk, to earn eight dollars to blow on a few rounds of drinks for the boys on Saturday night, there is no objection to your gratifying it; for I will know that the Lord didn't intend you to be your own boss."

Thrift requires that one spend, but makes expenditures wise and ennobling. It is cultivated by "spending upward," as Dr. Munger says, "that is, for the higher faculties." To quote still further from him: "Spend for the mind rather than for the body; for culture rather than for amusement. The very secret and essence of thrift consists in getting things into higher values. As the clod turns into a flower, and the flower inspires a poet; as bread becomes vital force, and vital force feeds moral purpose and aspiration, so should all our saving and outgo have regard to the higher ranges and appetites of our nature. If you have a dollar, or a hundred, to spend, put it into something above the average of your nature, that you may be attracted to it. Beyond what is necessary for your bodily wants and well-being, every dollar spent for the body is a derogation of manhood. Get the better thing, never the inferior. The night supper, the ball, the drink, the billiard table, the minstrels—enough calls of this sort there are, and in no wise modest in their demands, but they issue from below you. Go buy a book instead, or journey abroad, or bestow a gift."

WHAT IS ECONOMY?

Economy is another form of self-denial, and one who sacrifices the lower to the higher, in one thing, has learned the habit of it and may more easily do it in all things. It requires that one live within his income. Thrift shows character. "One is already poverty-stricken if his habits are not thrifty." Ruskin well says: "Economy, whether public or private, means the wise management of labor, and it means it, mainly, in three senses—namely, first,

applying your labor rationally; secondly, preserving its produce carefully; lastly, distributing its produce seasonably."

As one's calling is devised and adopted for the purpose of developing himself, he who prospers in his calling and honestly accumulates by means of it, is being developed. To be sure, one who fails may succeed in making his character by means of the very failure itself, but such cases are rare. When the motives in acquiring wealth are right, and the use made of it is unselfish, the character is mightily developed by it. The same pork-packer of Chicago says to his son: "You know how I began—I was started off with a kick, but that was a kick up, and in the end every one since has lifted me a little bit higher. I got two dollars a week, and slept under the counter, and you can bet I knew just how many pennies there were in each of those dollars and how hard the floor was. That is what you have got to learn."

That which is acquired in such a way is a distinct blessing. Money shows character, and, in a sense, is character. In fact, to quote the words of Dr. Munger, "Character, for the most part, is determined by one's relations to money. Find out how one gets, saves, spends, gives, lends, borrows and bequeaths money, and you have the character of the man in full outline. Nearly all the virtues play about the use of money—honor, justice, generosity, charity, frugality, forethought, self-sacrifice."

The possession of a little of this world's goods gives one a proprietary interest in this rich old world and increases his sense of responsibility. The dangerous classes are those who have nothing to protect, nothing dependent upon them. A very interesting experiment was begun by Mr. William R. George, near Freeville, in Tompkins County, New York, in 1895, in behalf of neglected children. It is called the "Junior Republic." It is self-governing, in the main, and responsibility is divided out among those boys. They elect their own president, school board, council, and in fact govern themselves. They are given a sense of responsibility. A recent writer says: "The largest practicable measure of self-government was allowed them. Mr. George believed that this would prove an incentive for them to do right. He was not mistaken.

Another favorite theory was this: Let a boy possess something, and he will acquire self-respect and honor. It is the man who has nothing, and no idea of securing anything honestly, whose mind turns to the channels of theft."

SUCCESS IS THRIFT.

Sir Thomas Lipton says:

"I have often been asked to define the true secret of success. It is thrift in all its phases, and, principally, thrift as applied to saving. A young man may have many friends, but he will find none so steadfast, so constant, so ready to respond to his wants, so capable of pushing him ahead, as a little leather-covered book, with the name of a bank on its cover. Saving is the first great principle of all success. It creates independence, it gives a young man standing, it fills him with vigor, it stimulates him with the proper energy; in fact, it brings to him the best part of any success—happiness and contentment. If it were possible to inject the quality of saving into every boy, we would have a great many more real men."

One may never be wholly independent, for interdependence is one of the absolute facts of life. Yet there is a limit within which it is right to feel provided for, by the savings which thrift gathers. Robert Burns is not wholly wrong in his letter to a young friend:

"To court Dame Fortune's golden smile,
Assiduous wait upon her,
And gather wealth by every wile
That's justified by honor;
Not for to hide it in a hedge,
Nor for a train attendant,
But for the glorious privilege
Of being independent."

The possession of wealth is the possession of power. The consciousness of that power is worth something to a man who knows its moral meaning. It gives him an interest in the business affairs of life. It gives him an influence in shaping that business, and it secures for him admittance into the councils of men of affairs.

The possession of some worldly goods gives one a sort of hope

for the future; he feels that those who are dependent upon him are in some degree provided for, and he need not consume his heart with anxious cares.

It saves one from the horrors of poverty, and no one has a right to be voluntarily poor. It gives a man power to do good, to be generous with his fellow man. The thriftless man who despises the moral power of money, usually lacks an interest in his fellow man. Thrift calls into action the nobler powers which usually furnish the motive for most of our benevolence.

AMERICAN EXTRAVAGANCE.

“One of the hardest lessons for Americans to learn,” writes Prof. William Mathews, “is that waste is impoverishment. They can all see, readily enough, that, if all the property in the country were suddenly destroyed, the whole human race would thereby be made so much the poorer; but, when the destruction is very slight—as when a cup or saucer is broken—they do not recognize that the loss, felt chiefly by one person, falls, really, on all mankind. One of the main causes of our wastefulness has been, doubtless, the exceeding richness of our national resources. When a soil is so wondrously fertile as ours has been, especially in the West, it is not strange that its cultivators should seek to swell their crops by increasing the area of culture, rather than by the use of expensive dressings, subsoiling, and other thorough methods. Nature has been so bountiful to us that the habit of despising little savings has been acquired by us unconsciously. Cultivating a land ‘nearly smothered in its own richness,’ we have, till recently, learned to think it useless to dig down deep, when it was much easier to skim the surface.

“One of the paradoxes of waste is that the persons most addicted to it are not men and women of independent means, who can support themselves in spite of their extravagant expenditure, but the poorer classes. There is hardly an able-bodied laborer who might not become financially independent, if he would but carefully husband his receipts and guard against the little leaks of needless expense. But, unfortunately, this is the one thing which the work-

ingman finds it the hardest to do. There are a hundred laborers who are willing to work hard, to every half-dozen who are willing to properly husband their earnings. Instead of hoarding a small percentage of their receipts, so as to provide against sickness or want of employment, they eat and drink up their earnings as they go, and thus, in the first financial crash, when mills and factories 'shut down,' and capitalists lock up their cash instead of using it in great enterprises, they are ruined. Men who thus live 'from hand to mouth,' never keeping more than a day's march ahead of actual want, are little better off than slaves.

"Professor Marshall, the noted English economist, estimates that \$500,000,000 are spent annually by the British working classes for things that do nothing to make their lives nobler or truly happier. At the last meeting of the British Association, the president, in an address to the economic section, expressed his belief that the simple item of food waste alone would justify the above-mentioned estimate. One potent cause of waste, to-day, is that very many of the women, having been practically brought up in factories, do not know how to buy economically, and are neither passable cooks nor good housekeepers. Mr. Atkinson estimates that, in the United States, the waste from bad cooking alone is over a thousand million dollars a year!"

Every one can learn to be thrifty, if he begins in time. Some have thrift naturally, and turn everything into money, as Shakespeare turned the stories that he heard into dramas and Beethoven little strains of music into symphonies. Some few elementary rules are necessary. The first is to save a portion of every dollar made. "No man is rich whose expenditure exceeds his means; and no one is poor whose incomings exceed his outgoings." Be steadily at work at some useful and well-planned enterprise, and allow no idleness save as a preparation for future work. Avoid luxuries; they destroy values. Invest something of your money in yourself, in enlarging the mind, expressing the nobler sympathies, and ministering to your fellow man. Give away some portion of every dollar made. This is indispensable to thrift.

CHAPTER XXVI.

REPUTATION.

CHARACTER is what a man really is; reputation is what he is thought to be. As J. G. Holland says, "Character lives in man, reputation outside of him." The two may not coincide, in fact seldom do. Some one has said that in every one there are four men—the man the people generally take him to be, the man his most intimate friends think he is, the man he thinks he is, and the man whom God knows him to be. As God alone knows a man perfectly, it is not often that his reputation exactly coincides with his character. "A man's reputation is like a shadow, which sometimes follows, sometimes precedes him, and which is occasionally shorter, occasionally longer than he is."

The reasons for it are on the surface. We have not the means of knowing people. When a wealthy man dies, it is usually found that his estate is smaller than was supposed, though sometimes larger. In a city of Italy, a generation ago, an old man used to go about the streets, the very picture of poverty. The boys made sport of him and called him "Old Hunks." When he died, it was supposed he would have to be buried in a pauper's grave and at the expense of the city, but to the surprise of all, he had accumulated considerable wealth and had bequeathed it to the city to found a hospital for the poor. An old shoemaker used to have a miserable shanty on Wash street in St. Louis, and, winter and summer, he worked away in seeming poverty, but when he died, the people learned, with surprise, that he was almost wealthy.

Many people are incapable of estimating character, and with them a man will never be what he is, but will always appear better or worse.

A great many people have not the power of fully showing themselves, because they lack the power of expression, or shrink in modesty from any exhibition of themselves, while others have the way of appearing more than they really are. They carry all their

goods in the show window. Many a young person, with great facility in speech, appears to have merits that some shrinking, modest one does not have; but the talker often talks himself out, while the more diffident comes, in course of time, to exhibit the rarest treasures of the soul. In the social circles, many a young lady outshone the demure Miss Mary Johnston, but the author of "To Have and To Hold" and "Audrey" is now a center of a national appreciation. Many a man passes for learned, who merely looks wise and says nothing, when there may be very little in his head save shrewdness and conceit.

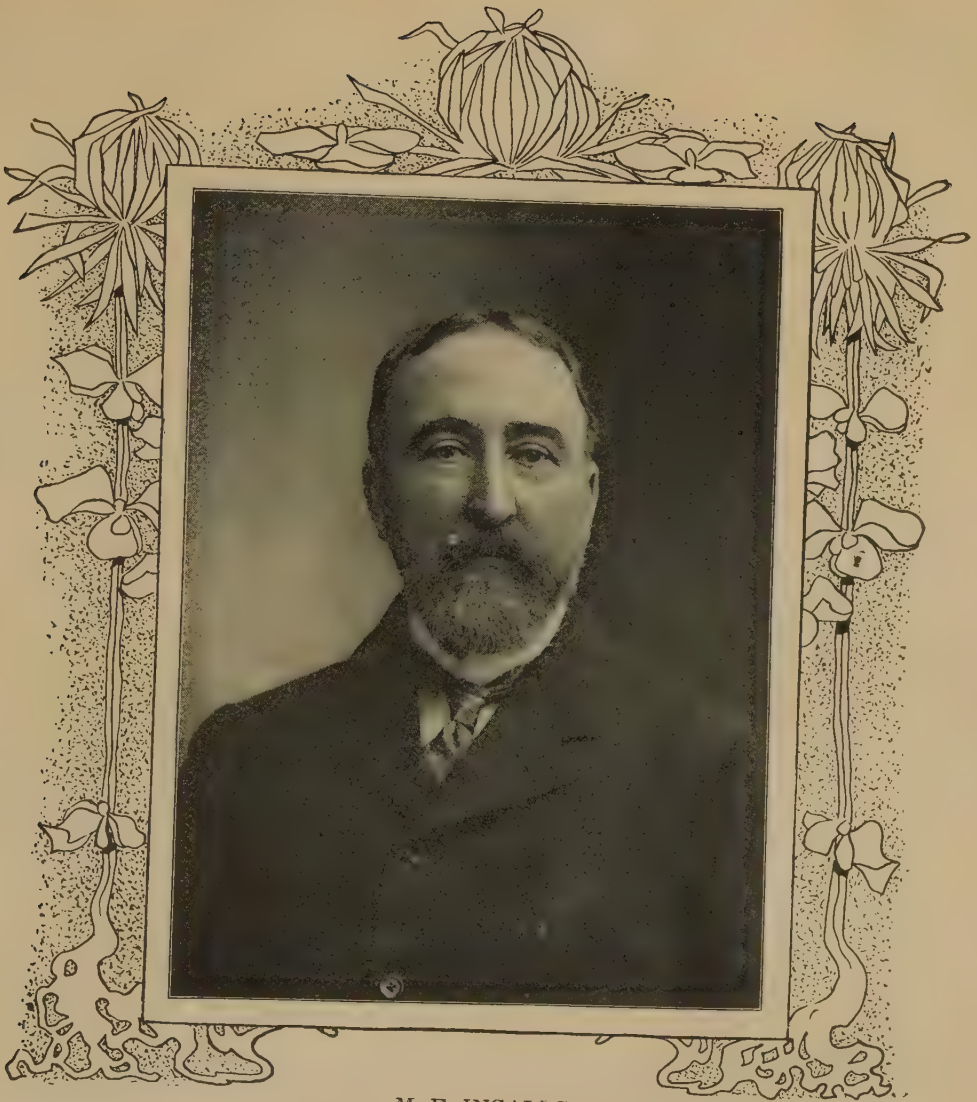
"There are a sort of men whose visages
Do cream and mantle like a standing pond,
And do a wilful stillness entertain,
With purpose to be dressed in an opinion
Of wisdom, gravity, profound conceit,
As who should say, 'I am Sir Oracle,
And when I ope my lips let no dog bark.' "

We usually regard the man who can confuse us with a few high-sounding technical words as very learned, but he may not know anything else—may be a parrot, an echo; on the other hand, thousands of modest young men who have a natural deference and reverence for others are selling far below their real value.

While it is not always possible to have reputation and character exactly coincide, it is possible to have a good reputation. Character is the more important, to be sure, yet reputation is unspeakably important. As Shakespeare says:

"Good name, in man or woman, dear my lord,
Is the immediate jewel of their souls.
Who steals my purse, steals trash; 'tis something—nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

It is the capital with which he is furnished for his life's business. "A man is already of consequence in the world when it is known that he can be implicitly relied on."

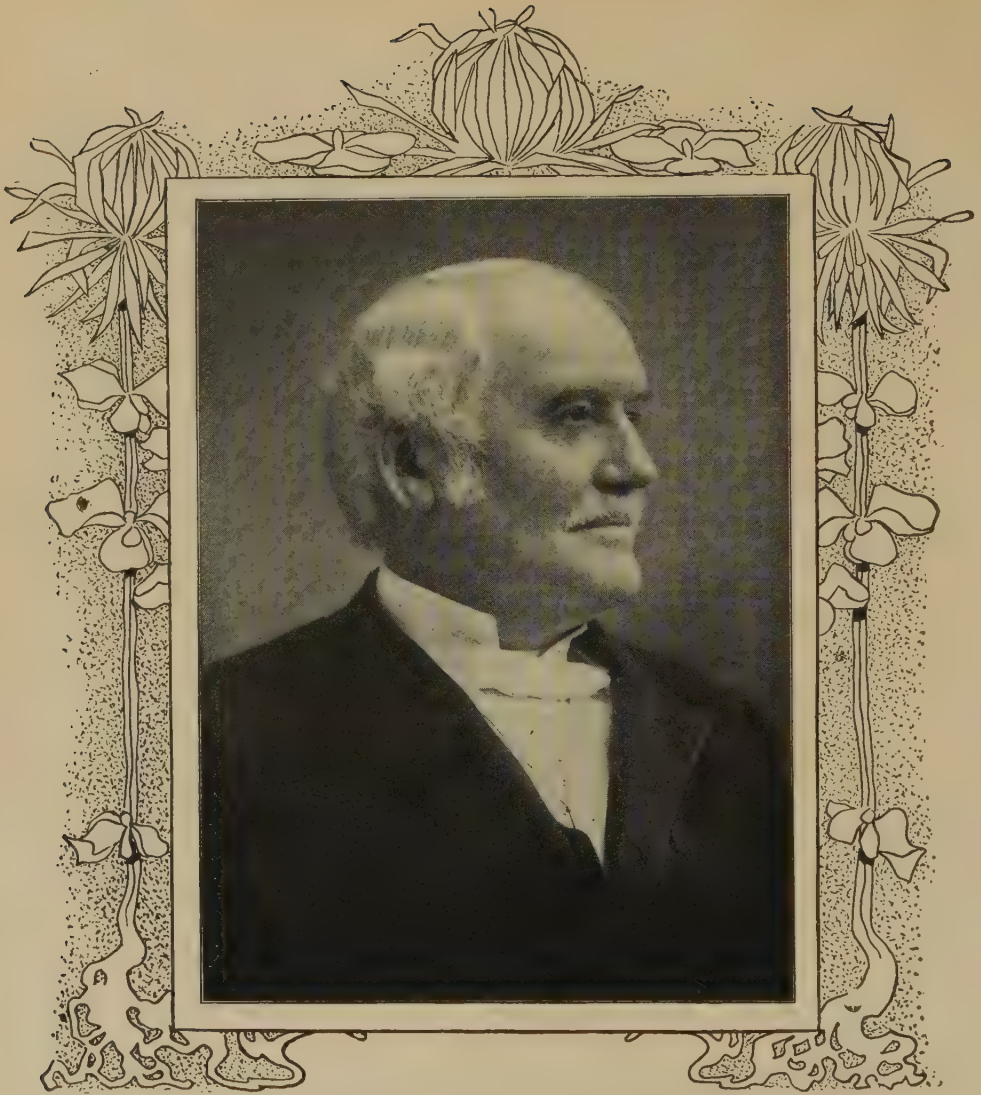


M. E. INGALLS.

"No matter what salary you start on, be sure to save some portion of it. Save your money, put it out at interest, get you a home and start in. There is nothing gives a man so much respect as a little money laid by. The young man who lays up nothing is planting thorns, that, later on, will tear and rend him."

M. E. Ingalls

Born in Maine, 1842; educated at Burlington Academy, Bowdoin College and Harvard law school; lawyer in Boston and member of Massachusetts legislature; since 1888 President of Big Four R. R.; part of that time President of C. & O. R. R.; a statesman, a lawyer, a business man of great ability.



ALEX. KELLEY McCLURE.

"Many men achieve what seems to be a great success by questionable methods, but we overlook the fact that a very large majority of the men who attempt to succeed in such a manner not only fail, but make their lives disastrous failures. The demand is always greater than the supply for thoroughly honest and faithful men with unflagging devotion to the principle of self-respect and duty, and such men have a vastly better opportunity for success in life than those who do not command public confidence."

Mr. McClure was born in Pennsylvania and is for the most part self-educated. Began his career as a tanner's apprentice. As lawmaker, lawyer and editor has usefully served. After twenty-nine years as editor of the "Philadelphia Times," Mr. McClure retired to quiet life.

Blessed is the man who inherits a good reputation from a line of honest ancestors. Cowper says:

“My boast is, not that I deduce my birth
From loins enthroned, the rulers of the earth;
But higher far my proud pretensions rise—
The child of parents passed into the skies.”

Such a reputation he may only potentially have, not personally deserve. But it will be a healthful spur to his aspirations and to his pride. It is wealth to him. The world is ready to put him on the same level with his ancestors, accord him the same kindness, show him the same confidence. When he flings it away by dissipation, impurity, unsteadiness, or unreliability, he is dishonoring his ancestors, wounding their friends, and throwing away a capital that can never wholly be regained. To rob a man of a good reputation is worse than murder. When he flings it away himself, it is worse than suicide. Without business reputation, the man is foredoomed to failure unless he can win it. Without the respect and confidence of people the young man is a most miserable wretch. The late Senator C. K. Davis of Minnesota, in an article recently printed, has this to say about reputation:

CHARACTER IS THE BEST FORTUNE.

“An excellent character is a fortune. To be generally respected and beloved is better than to own the wealth of the world. Few men are indifferent to the esteem in which their fellow mortals hold them, and no other man recognizes this as much as the man who holds a public trust. Thomas Carlyle shrewdly remarked, ‘Even the man who occupies the highest social position is, in some degree, dependent on the lowest.’ You do not need that I should urge you to pursue wealth. I leave men alone for that. All are bent on making money. From the lucky stockbroker or merchant who, by means of a few successive leaps, finds himself in affluence—from the renowned consulting physician who rakes in his golden fees until he finds himself independent, to the humblest clerk or artisan—nearly every one is making it his aim to be as rich as he

can. If money comes to you honorably, and goes from you usefully, the more of it you have the better. It is a great privilege to be rich under such circumstances. But the first thing that I would impress upon you is this: a good name must be the fruit of one's own exertion. You cannot possess it by patrimony, you cannot purchase it with money, nor will it come to you by chance. Of all the elements of success in life, none is more vital than a determination to be the creator of your own reputation and advancement."

And Mr. F. M. Buck, of the Chicago Telephone Exchange, said, in an address in Chicago the other day:

"It has been said that we are the architects of our own fortunes, and this I think is in a measure true, hence how careful we should be that our aim in life is true and at something of value. I do not mean by the word value that it should be considered from a commercial standpoint only, as there are many things of more value than financial success. A good name is rather to be chosen than great riches. I would rather have a good name and a character above reproach than the applause of men or the wealth of a Rockefeller; hence, while our aim is high, our foundation should be strong and impregnable. And we should not only have our aim in life, but we should maintain our aim and strive to reach our goal."

A good reputation is a means of service to mankind. It strengthens their confidence in the perfectability of human nature. "To know one person that is absolutely to be trusted will do more for a man's moral nature—yes, and even for his spiritual nature—than will all the sermons he ever heard, or ever can hear," without having confidence in the speakers.

There is some hope for the young man who inherits an undesirable reputation. He may win all the more appreciation from having fought his way over such difficulties. Starting with a bad reputation, he can more easily gain a good one than the young man who throws away a good one can regain it. The former is possible; the latter scarcely possible at all. Bishop Sanderson quaintly says:

"A good name is far easier kept than recovered. Men that have had losses in sundry kinds have in time had some reparation.

Samson's locks were shorn off, but they grew again; Job's goods and cattle were driven off, but restored again; but the good name once lost, the loss is little better than desperate. The shipwreck of a good name, though in the most considerable respects it be incomparably less, yet in this one respect it is in some sort even greater than the loss of a good conscience. And the reason is this, that when we have made shipwreck of our consciences, we fall into the hands of God, whose mercies are great, and whose compassions fail not; but when we make shipwreck of our good name, we fall into the hands of men, whose bowels are narrow, and whose tender mercies are cruel, and their charity too weak to raise up our credit again when it is once ruined."

REPUTATION FROM ENVIRONMENT.

One may acquire a reputation not only from his ancestors, but from the business firm which he enters. If it is bad, he will find it next to impossible to rise above it, and it will become his personal reputation. One also enters into possession of the reputation of the community in which he lives and gets a public rating to correspond. The man from Boston has his measure taken before he reaches the West. A gentleman from Kentucky or Kansas or Texas or Arkansas or Chicago is rated abroad as his state or city is rated. Reputation is capital, and one must do business with that capital, whether it is what he likes or not. It may help to make or unmake him. While one's reputation is partly made for him, he is given a chance to make one for himself. If his ancestors and his state and his city and his calling have a good reputation, and he makes a corresponding one for himself, he is fortunate beyond expression. As Dr. Trumbull says:

"There is one measure of success that is open to every man, it matters not how lacking he may be in executive ability, or personal magnetism, or 'tact,' or individuality, or financiering skill, or any other of the traits usually supposed to assist in pushing him to the front. This is the ability to inspire other men with confidence in his personal integrity and sincerity of character. From the lowest to the highest, men soon come to be estimated, by all with

whom they come in contact, on this point. Can you 'bank' on him, can you count on him every time, do you always know where to 'find' him?—are questions of the sort actually or tacitly asked about every man at one time or another; and the answer to these questions about himself is in a man's own hands. Moreover, there come times in every man's life when the right answer to such questions is going to mean a great deal for even his temporal future and success. Let him see to this stepping-stone in the series, as he values his reputation and usefulness."

A good reputation is desirable, even if it is better than a man deserves, for it puts him on his mettle and spurs him up to his best exertions. When "England expects every man to do his duty," every man is very sure to do it. When the people of Chicago expected young Harrison to follow in the steps of his father, Mayor Carter Harrison, the path was already open to him. It seemed easy and natural that John Quincy Adams and Benjamin Harrison should become presidents of the United States, because their fathers were. A Breckinridge or a Bayard does not usually find it difficult to secure public office. It was natural and proper that Prof. Hadley of Yale, son of the great teacher of Greek, should be made president of his Alma Mater; that Mr. George Gould should step into his father's shoes as president of the Missouri-Pacific railroad. That the Vanderbilts should become railroad magnates was inevitable, if they were at all true to the reputations of their ancestors; that Fred Grant and Fitzhugh Lee should become generals in the army, during the war with Spain, was a foregone conclusion.

By dishonesty, by indifference to obligations, by pretense to wealth or culture or learning which he does not possess, by discourtesy, one may throw away his reputation, never to win it again.

One should desire a good reputation, not as an end in itself, but as a means to the higher ends for which he lives. It helps him to be what he aims to be; in fact, it helps him to see what he ought to be; it secures the aid of others in his efforts; it gives him an opportunity to serve others by heartening them and guiding them. Be careful to have a good name, for, as Solomon wisely says, it is rather to be desired than great riches.

CHAPTER XXVII.

ORIGINALITY.

ANY one can be original who wishes. There is absolute originality which is found in only a few; there is relative originality which ought to be found in everybody. The absolutely original man is the one who thinks a thought which no one else ever thought, or does a deed which no one else has ever done before. Where can we find such a man? We find him in the scientist who makes a new discovery; in the thinker, who finds a truth that no one else has ever found, even though it may be the result of knowing truths that others may know as well as he; in the inventor who embodies a dream in an instrument that no one else has seen embodied, though others may have cherished the same dream; in the poet who invents some entirely new form of verse, and in the musician who devises new musical forms. Some names of men absolutely original might be called.

Yet, as a matter of fact, most of the truths known to man have been known for centuries, and the forms of speech, both prose and poetry, and the forms of music have long ago been worked out. The experiences of one have been the experiences of nearly all. Goethe said, "The ancients have stolen all of our best ideas." Relative originality is alone possible to most people.

NO REAL ORIGINALITY.

The themes of poets are taken from some known incident or truth or experience or person; the motif of the musician comes from some strain of music that he has already heard or from some idea not at all original, which suggests the music. The dramatist gets material for his plot from some tragedy or some comical situation which he has seen or read or heard of. The novelist finds his story in many places. Alfred Henry Huth, in his "Life and Writings of Henry Thomas Buckle," shows how in literature none is original, but all are borrowers.

“Dante avows his obligations to Virgil, a poet himself greatly dependent on Homer, and who, in his turn, has inspired most of the heroic poets of the middle ages. Ariosto has been greatly indebted to him, to Ovid and even to Horace. Shakespeare has no original plots. Spenser is deeply indebted to Ariosto, and we find at least one example of a very important idea common both to him and Shakespeare. Milton, too, is a boundless borrower. Each one improves a little, or draws new truths from the works of his predecessors. Nor are the prose writers of fiction any more original than the poets. From the earliest times before stories were committed to writing, their universal origin was in a fact, such as a love story or fight. This was told in various forms, incidents were added, stories divided and mixed and made new again. Thus, Spenser introduced an island full of allegorical persons into his ‘Faerie Queene’ which was after the fashion of many productions of this period; this gave birth to Fletcher’s ‘Purple Island,’ which produced Bernard’s ‘Isle of Man,’ from which in its turn arose Bunyan’s ‘Pilgrim’s Progress.’ His description of ‘Vanity Fair’ was probably taken from ‘Bartholomew Fair’ or his own experiences, as characters are taken from life by various authors and worked up into different forms; and so, too, were feelings that are common to the human race; for Dante and he both open with the same sort of description of tribulation and doubt. Swift again in his ‘Gulliver’s Travels,’ Fontanelle in his ‘Plurality of Worlds,’ Voltaire in his ‘Micromegas’ are all indebted to Bergerac. Even Lord Macaulay’s New Zealander is believed by some to have been taken from a conceit of Gibbon; Sheridan’s ‘Mrs. Malaprop’ from Fielding’s ‘Mrs. Slipslop.’ Dickens owes his style and many of his incidents, such as the Duel and Samuel Weller’s offer of money to Pickwick, to Smollet, and Weller’s story of the muffins in all probability to Beauclerk’s account to Johnson of the tragic end of Mrs. Fitzherbert. Indeed a man who was really original, in every thing, would be a very prodigy, as great a prodigy as a new animal not derived from some similar ancestor. There is no single work whose dependence may not be traced upward from suggester to suggester, until its origin is lost in antiquity and it only remains

for us to infer from analogous cases that it originated in some fact."

Our architecture is now a reproduction and combination of the styles of centuries ago. The poets are working over the same old ideas; the philosopher at work on the same old problems; painters trying to work out the same old ideals and for the most part in the same old forms, yet everybody can be original. Each one has a point of view never before occupied by anyone, and sees the kaleidoscope of life in a new combination and at an angle unseen by anyone else. Each one has a life to live, different from any life that has ever yet been lived. The young man reading these lines has a voice unlike any voice that ever belonged to any of the billions of people that have ever lived on earth, an eye, with size and shape and color and expression and relation to other features combining to make it different from any eye that ever flashed out the light of the inner spirit. He has a manner and gait and bearing never seen in a human being before. He has a plan for his life, formed in the mind of the Creator, different from that formed for any other life. God intends to make something entirely new out of him. The young man himself may determine to make his life a servile copy of some other life which he admires, or he can form it upon a plan never yet embodied in any earthly life. He can do this, whatever his calling.

The writer of books can be original in his treatment of the material, as Shakespeare and Milton and Tennyson and Irving and Emerson and all our eminent men of letters have been. He sees truth at an angle of vision never before occupied. It takes on tones and makes a music for him alone. He may not be great, but as he passes truth through the veins of his own soul he produces an entirely new article. In others it was the same truth plus Emerson or Dickens or Carlyle or Lowell; in this case it is that truth plus himself—therefore an entirely new product. If he is a merchant, he can never get away from the principles of honesty and industry, and from the methods that have been approved, but he can organize those elements into his own business in a wholly original way. If he is a teacher, he will have methods of imparting knowledge and a way of leading his pupils out into the domain

of truth, all his own. If he is a preacher he can preach what he sees and knows, devise plans for carrying on his work that are suited to him, and thus be original in his work. A farmer can have his own way of mastering the soil. A carpenter, a blacksmith, a dairyman, even an unskilled laborer, can be original in doing his own work. Says Mr. Bok: "The successes of to-day are not given to the imitator, but to the originator."

FOLLOWING ONE'S OWN BENT.

This kind of originality is better than absolute originality, because it benefits more people. It can arouse emulation and promote similar habits in others. The absolutely original man is a sort of law to himself, an exception rather than an example. His habits are not imitable.

Not only can every one be original, but he must be. He will spoil God's plan if he is not. He will disappoint his fellow men, disappoint himself, and lose his own self regard if he is not.

It requires something to be original. It requires intelligence, for one must understand his own purposes as well as his task; it requires self confidence to follow one's own way, when many others have such attractive ways that he would like to imitate; it requires courage to pursue his own plan with the light that shines on him from heaven, for it will often bring on him the adverse criticism of others. Be the self which God intends you to be, and thereby be original.

CHAPTER XXVIII.

TIME.

TIME is "the stuff that life is made of." If one doubts it, let him consider how much men get for their time. A day laborer may get perhaps \$2.00 for a day of it; a carpenter 35 cents for an hour; a clerk \$2.00 for one day of it; a good bank president in a city at the rate of \$20.00 or more for a day of it. Mr. Charles M. Hayes not long ago sold his time to the Southern Pacific road at \$55,000 for each year of it, to act in the capacity of president. Mr. Charles M. Schwab gets a cool million a year for his time. Of course it is the skilled and capable man who gives value to his time.

One who wastes time is throwing away vital values, and one who has no manhood to match its great values degrades time to the level of his own littleness. If one's time is not valuable, it is because his life has no value. Time is then an indication and a measure of personal values. Out in Denver is the headquarters of a club called the On Timer's Tribe, whose laudable purpose is to get people to be always on time.

It is a truism that no time should ever be lost any more than diamonds should be lost from the finger or the ear, or money be lost from the pocket. In order to save time, one must use it, and he cannot use it unless he has a calling in which he can use it. If, in his calling, he has more time than he can use, he must enlarge the calling by putting more into it, or spend the leisure time in self-culture and philanthropy. Well does Prof. Matthews say, "it is a truism, which cannot be too often repeated, that lost wealth may be replenished by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone forever."

"Every moment we now lose is so much character and advantage lost; as, on the other hand, every moment we now employ usefully is so much time wisely laid out at prodigious interest."

Time is vindictive. Mistreat it and it will punish you; be true to it, and it will afford you pleasure. Richard II. was a failure, and, as he neared the end, he cried out hopelessly: "I wasted time, and now doth time waste me." He who trifles with time is trifling with priceless treasures. He who uses other people's time carelessly is immoral. Even that which is spent in rest and recreation is to be spent with scrupulous sensitiveness to its intrinsic value and its value in preparing one for future labor.

No one can use time aright unless he uses it systematically. One's life plan must take into account the years of his life in the bulk; the separate years with their separate opportunities and duties; the various months and seasons of each current year, the days of the weeks as they pass by. He must plan the achievements of his lifetime; he must assign to the various years their proper part; he must use the seasons of each year for all that they can do; he must know what to do with each separate day of the week. The only way to keep from murdering time is to perfect each day's work on that day. Finish the duties of the forenoon before twelve, and keep the duties of the afternoon and the evening from crowding over into the next day. All our successful men understand the value of a systematic use of time.

MEN WHO KNOW HOW TO USE TIME.

Men who thus use their time are the only ones who have leisure for culture and benevolence and service to the public. They have time to read good books, to hear good concerts, to see good pictures and attend meetings of boards of education and philanthropy and missions, look after the business affairs of their churches, be superintendents of Sunday schools, take some recreation each day and occasionally go off on a vacation for rest and recreation. Mr. W. G. Brimson is general manager of a railroad and spends most of his time in Kansas City, Missouri. Yet he knows how to use his time so as to spend a part of each week at home in Chicago, and be superintendent of one of the largest Sunday schools in the west. They used to wonder how

Dr. Howard Crosby of New York city could be a great preacher and pastor, member of many boards and learned societies, a great Greek scholar and a man of general culture besides. The secret of it was that he knew the value of time and had his work systematized so as to lose none. A systematic use of time enables one to concentrate his whole soul in the work he is doing at a given hour. He does not take one task into another. When one thing is done, he goes at the next thing with all his might. Mr. Edmund Clarence Stedman is a banker, but he has had time to become one of the prominent poets and men of letters of America. There is no mystery about it. He simply uses his time right.

This use of time prevents idleness by having something planned ahead for every day and hour. It develops the power of analysis, in knowing and classifying duties and organizing work. It develops the artistic sense in grouping work so that the several tasks will form one ideal whole. It enlarges one's sympathy, as he combines the spare hours into harmonious co-operation. It enables one to do better work, by undisturbed concentration upon one thing at a time. It gives him unity and comfort of mind, because he knows when a task is done.

This use of one's time gives a man weight in the world. Men know when to find him and where to find him. They know that when they consult him he is able to give his whole attention to them, because he is in the habit of throwing his whole soul into everything. A busy physician is the one we want, for he is alert and never sluggish. No one wants to employ a man who is steadily out of a job, or known to be wasting a great deal of time.

WONDERS HAVE BEEN WROUGHT IN SPARE MOMENTS.

The man who uses his time systematically knows what to do with his spare moments—and some one has said that "spare moments are the gold dust of time." What do men do with their spare moments? They grow learned, as Elihu Burritt did, for he acquired over eighteen languages and twenty-two dialects in the fragments of time he could snatch while working as a blacksmith; as Sir John Lubbock did, for in the midst of mercantile

pursuits he became a learned archeologist. They write books, as Matthew Hale did, for he wrote his "Contemplations" while traveling as a judge on his circuit; as Dr. Rush did, who composed many of his valuable works while walking about, visiting his patients; as John Locke did, who always carried a note book and caught the material for his writings on the wing; as Cuvier did, who studied and wrote on ornithology while going in his carriage from place to place; as Franklin did, who used the spare moments just before and after meals, and stole hours from sleep in which to compose his greater works; as Hugh Miller did, who became a man of science and of letters by using spare moments while working at the stone mason's trade; as many authors have done who have written poems and novels while traveling on cars, while waiting for meals at hotels, and it will be readily conceded that one often has time to write volumes at hotel tables.

Mr. Irving Bacheller's preface to "Eben Holden" tells us how he did it: "This book has grown out of such enforced leisure as one may find in a busy life. Chapters, begun in the publicity of the Pullman car, have been finished in the cheerless solitude of a hotel chamber. Some have had their beginning in a sleepless night, and their end in a day of bronchitis." Mr. Westcott, the author of that strikingly popular story, "David Harum," was a banker; yet he had time to be a good vocalist and something of a man of letters. Men invent machinery in their spare moments, as Edison did. They do a world of good, as Moody did, long before he gave up his whole time to Christian work; as the superintendent of a mission Sunday school whom the writer once knew did—who would walk home instead of riding once or twice a week, and go through the neighborhood in which his school was located to speak to the children on the street, look up new scholars and visit sick scholars and sick people generally. Thus, the spare moments, before and after business, were spent in doing great good.

System in the use of time is a fruitful virtue that keeps alive many others. It demands promptness, and that makes a true and accurate, a responsive and responsible character. It prevents

procrastination, and that is not only fatal in the battle for the world's prizes, but in the battle for high character. Procrastination brings on indecision, and that means weakness and littleness and despair.

When one uses his time in a systematic way there will always be some left for meditation and private worship. Rich treasures of truth are found in those spare moments when the mind takes up its favorite theme and ranges over wide fields of thought. Thus Ferris got swift vision of the great wheel; Archimedes, taking his bath, saw the solution of his problem in mechanics, and rushed forth exclaiming "Eureka—I have found it"; Newton, meditating in his orchard, gets a hint from the falling apple that leads to the discovery of the law of gravitation.

Thus time is a term of values—

For the structures that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Use every moment of it in work; in recreation that refreshes from work and prepares for work; in the culture of the soul and the care of all sacred and human interests, remembering the words of an inspired man—"redeeming the time because the days are evil."

"Forenoon and afternoon and night,—Forenoon,
And afternoon, and night,—Forenoon, and—what!
The empty song repeats itself. No more?
Yea, that is Life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won."

CHAPTER XXIX.

EVENINGS.

THAT little fringe of time that lengthens out the day and introduces the night, which we call the evening, is a field in which the battle of life is fought directly and decisively. Between the hours of work and the hours of sleep, after the last meal of the day has been eaten, boys and youths, men and women, accelerate their pace toward their destiny, whether downward or upward.

In most cases it is all the time they can call their own, and for the first time in the day they have the privilege of choosing what they will do. That power of alternate choice involves responsibility; and the question becomes a moral, therefore a vital, question. Whether you are an employer or an employe, your time during working hours is not strictly your own. The evening is your own and makes necessary a daily choice of employment for it. Your daily business once decided upon, a position once secured, and all days are closely alike; the exigencies of business or home duties determine the labors of the day. But those evening hours—into the secret place of will and purpose they walk asking “what will you do with me?”

Temptations are rife and brazen and persistent at that time. The cover of darkness gives them confidence. The hounds of hell are unleashed and they dog your footsteps. Especially do young men offer a shining mark for the poisoned darts of temptation. The wearied mind, the jaded spirit, the fagged nerves and muscles yield easily to some external excitement that promises a little pleasant reaction. The mud can get out of the head and the blood from the eyes before morning; and their time is their own.

And there are so many things depending on your evenings. If you—who are in business—cultivate your minds by reading and study, there is only one time for it, the evening. If you grant any rights to your social nature and have any enjoyment with

your friends—as you ought and must—there is only one time for it, the evening. If you look after the broader religious culture of your spirit; if you engage in any personal and distinctive religious work; if you pay any of the debts of benevolence which you owe to your fellows—there is chiefly one time for it, the evening. If the joys of home are to be regarded and continued, there seems to be only one time to cultivate them, the evening.

The aggregate of time in our evenings is so great as to excite both our wonder and our delight when we see it all massed. If one has three hours between the last meal and the hour for sleep, that will make ninety hours in a month: which will make nine working days of ten hours each in every month, or 108 days of ten hours each in a year, or seven full years of working days of ten hours each, in a lifetime of three score years and ten. To dispose of all these years made up of evening hours is a problem fraught with untold good or evil. To fling them away in idleness, aimless and enervating, is to be counted nothing less than suicide, when we regard life and time in the light of their higher values.

In view of all these facts it is not idle talk to assert that our evenings furnish to most of us the real field of life's battle. To a startling extent, usefulness, happiness, character itself, depends on them. Intelligent thought must therefore be given to them; habits, drifts of influence, companionships—these cannot decide for you.

VARIETY IS DESIRABLE.

How shall you use them? Shall you devote them all to social life? If so, you will be sure to degenerate. Shall you spend them all in reading? That will make you a recluse. Shall they be devoted to physical culture in the gymnasium, on the wheel or in other of the excellent and delightful exercises which weak and mistreated bodies need? All brawn and no brain makes Jack a very undesirable boy—in fact, a full-fledged nuisance. It is marvelous how much good of many kinds one may miss because he does not arrange his time so as to get it; and equally marvelous how much he fails of bestowing for the very same reason.

How would this do as an allotment of the several evenings of the week? Sunday evening: Culture of the mind and heart in the house of God, and serving your fellows in the many ways opened to you then and there.

Monday evening: Studies and readings especially in the line of broad Biblical learning, such as we have in various courses of study, notably that in our Culture Courses conducted by our young people. This you can pursue alone, or in classes, with little cost and great profit.

Tuesday evening: Music first, if you are musical—and if you are not musical it is high time you were becoming so—reading or gymnasium, alone or with the companionship of chosen friends.

Wednesday evening: That exchange of ideas and energies, that vitalizing of the spirit, that blending on high levels which is open in the service of prayer.

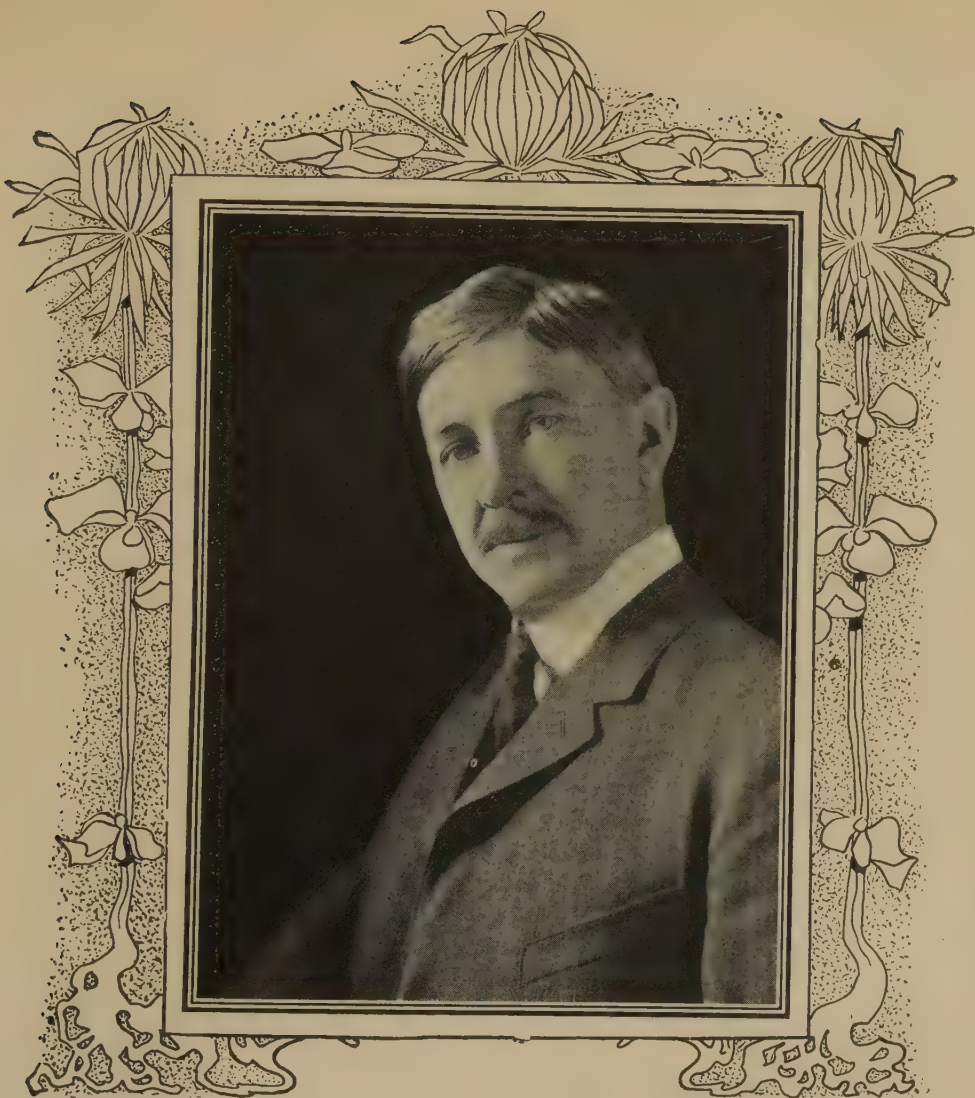
Thursday evening: Home—if you have one; otherwise, somebody's else—that divine and charmed place, where converse, and reading, and music are the carbon points on which the energies of the spirit come into their highest and luminous manifestations.

Friday evening: The pure enjoyment of friends, which may be had through the medium of conversation, reading, music or other ennobling and humanizing means.

Saturday evening: Home again, or some special religious work, such as the Master always loved to do, at the evening hour of opportunity.

This is an almost ideal outline for the use of those private, destiny-making hours. Not every one can carry out just this program, nor would it be best, perhaps. Yet, each one must make for himself a plan, and this is only designed to be suggestive.

It must be remembered that all time is sacred, and that any stray and unsuspected hour may be the culmination of great influences; and in that hour the action of years of effort and growth may be expressed. Those few years which Jesus lived were the culmination of ages of labor and prophecy. The hour when the century plant blooms is the hour for which all the hours of a hundred years were made.



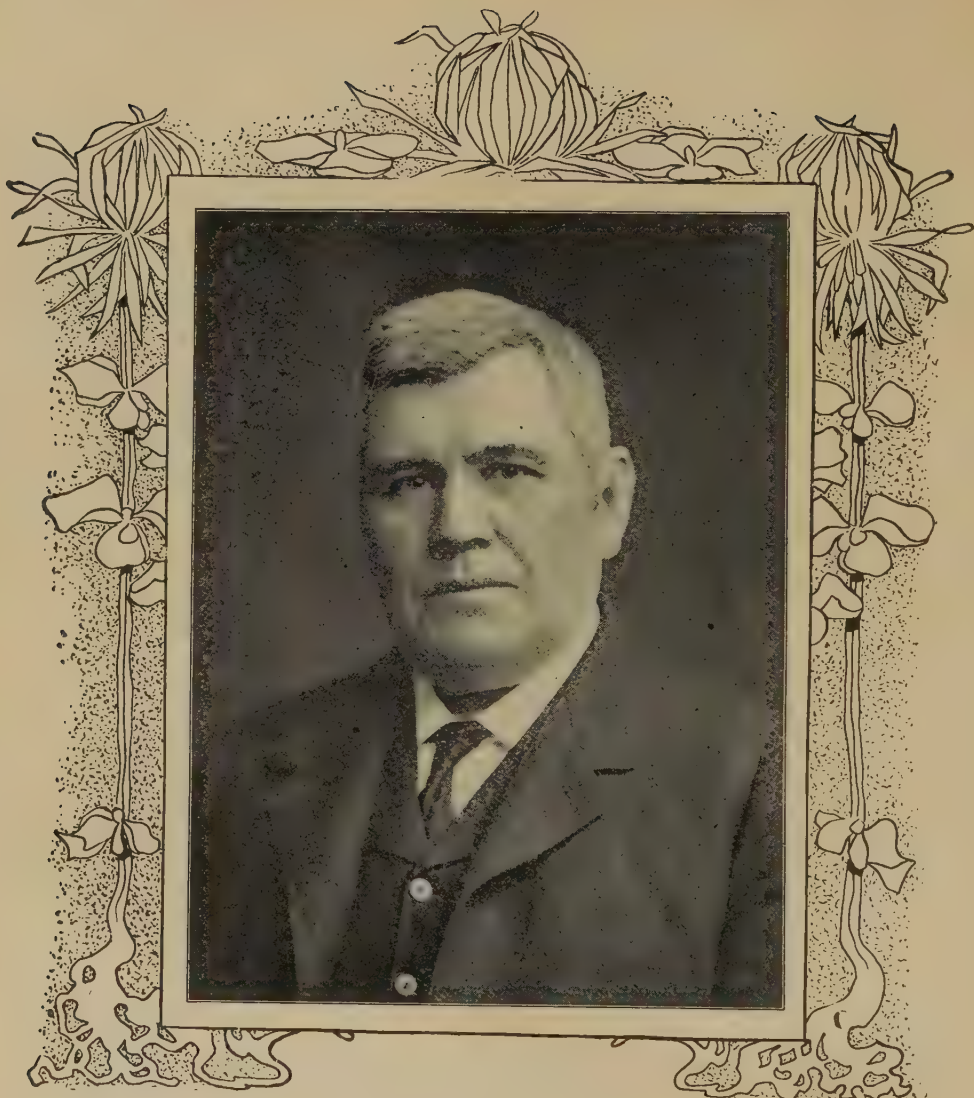
DR. ALBERT SHAW.

Photo by courtesy of Pirie MacDonald, New York.

"Opportunities nowadays are so numerous and varied that the young man of health and determination may reasonably hope to make his way in the world without regard to any beaten path."

Albert Shaw.

Born in Ohio; graduate of Iowa College at Grinnell; Ph. D. of Johns Hopkins University; editor of Review of Reviews; author of several volumes on historical, legislative and economic questions.



J. P. GREENE, D. D., LL. D.

"God has a time table and he runs the world by it. Consult it and go by it. He will not wait on you. Decide what your business shall be and prepare for it. Keep on preparing. By and by *your* train will pull in on God's time. Be there and board it, and whirl away to a true success."

J. P. Greene,

President Greene is a native of Missouri; graduate of La Grange College, Mo., and of the Baptist Seminary, Louisville, Ky.; student for two years at Berlin University, Germany; successful pastor at Louisville and St. Louis; president of William Jewell College, Liberty, Mo. A man of the people; a man of loving heart; a man to whom people entrust their sons for the critical years of college life with great confidence.

Our Saviour's days were given to us without reserve. But that was not all; for we are permitted to see some evenings of His life which now appear to us like splendid days of service.

"When it was evening," after the men had finished their day's toil and their evening meal, and the women were relieved from home care, they brought to Him the sick, the diseased, the distressed and "He healed them." When His day's work was over He went up in the mountains "and continued all night in prayer." It was when the world was wrapped in slumber, save as the evil-minded were prowling and plotting, and the few watchful and tried were waking and enduring, that Jesus bowed under the trees in Gethsemane and shuddered at the foretaste of chastisement for the sins of the sleeping world.

In the evening God's angels are abroad, God's errands are to be done, God's people are to be served, and our own spirits are to be cultured and girded for the toils and the enjoyments of the days to come.

CHAPTER XXX.

LIFE'S TRIFLES.

THE importance of little things is due to three facts: They are often of great value in themselves; they combine to make up great things; they are often the introduction to great things.

There is an intrinsic value in everything, and not even the little things can be ignored. A diamond that one can carry under his thumb-nail may have greater market value than all the clothes on his back and all the ground he can walk over in an hour's time. One word may be more important than life itself. A single lie may have a significance that cannot be fully measured by the human mind. One impure deed that seems a trifle may be immeasurable in its influence. Little Greece moulded the world's rhetoric, philosophy and art. Little Palestine gave the world its true religion and its perfect religious ideal. England, "the tight little island," is the leading nation of the world, unless we except our own. Dr. George Dana Boardman says: "Greatness does not depend on bulk. To human vision, nothing was ever smaller than the grain of seed which fell into Calvary's soil and died. To any vision, nothing will ever be vaster than the tree of life which, having come up from Calvary's dying seed, is overshadowing human space and human kind and sending out its boughs through all the immensities."

Little things combine to make all the great things that we know about. The little coral insects are packed away upon each other till they lift themselves in great habitable and fertile islands above the surface of the sea. The rhizopods, too small to be seen without a microscope, built the great chalk cliffs of England, and they did it with their little shells. The little snowflakes, so white and pliable and harmless, have often been known to combine till they could halt engines, break down trees and houses and destroy lives of men and beasts. The great buildings go up, stone by stone, and brick by brick. A drop of water, by itself, is too insignificant to

attract our attention, but when it gets the co-operation of some other drops, it becomes rivers and oceans and carries the world's commerce and travel. The seconds slip by unobserved, in fact are too short and insignificant to be noticed critically, and yet they make up the minutes and days and months and years and centuries and millenniums, and even a fraction of a second sometimes cuts a fatal figure in a horse race. The street railroads take in only five cents at a time, and yet own property valued at ten millions or more, manage to pay good salaries to all officials and a good dividend to stockholders.

Little excellencies and virtues help in the great achievements and victories. Here are some interesting words from W. J. Tilley in "Saturday Evening Post":

"When the instructors at Rugby took a lad to task for his poor penmanship he replied: 'Many men of genius have written worse scrawls than I do; it is not worth while to worry about so trivial a fault.' Ten years later this lad was an officer in the English Army doing service in the Crimean War. An order he copied for transmission was so illegible that it was given incorrectly to the troops, and cost many brave fellows their lives. Few seem to realize that thoughtless negligence in this direction may be attended by most serious consequences when least expected. The address on the letter is illegible—the note goes to protest, and the fortunes of a great house are in the dust, while the all-important message, on which the fate of the firm had hung, has been sent to the Dead Letter Office. 'We have no scales by which we can weigh our faithfulness to duties, or determine their relative importance in God's eyes.' That which seems a trifle to us may be the secret spring which shall move the issues of life and death."

"PERFECTION IS NO TRIFLE."

A great character is solemn and impressive, yet it is made up of the littles of impulse, ideas, decision and conduct, and is developed through the littles of time. A broken and degraded life is an eternal horror, and yet little sins, one after another, started it to its doom. One drink was an act of the whole man, and when

he had acted once in that way, he had still more power to act that way again, and he went on accumulating thirst for drink through every drink he took. One unchaste deed is only one, but it is usually one in an endless series. One lie is the act of a lying character that keeps lying. Good lives are made up of good thoughts, good feelings, good deeds, one at a time. If one does, or thinks or feels only one good thing, he lessens the evil in the world and in himself by that much; if only one evil thing, he lessens the good by one, and lessens the power of all the good by more than one. You cannot afford to tell one lie, to do one ignoble or impure deed, to say one unmanly or ungracious word, to indulge one unchaste or unbrotherly thought. Get the trifles right and all will be right. Here is a story that has been told almost too often to be repeated, and yet it teaches a lesson too clearly to be left out. A gentleman said to Michael Angelo who was chiseling a statue, "I cannot see that you have made any progress since my last visit." "But I have retouched this part, softened that feature, brought out that muscle, given some expression to this lip, more energy to that limb," replied Michael Angelo. "But they are trifles," said the visitor. "It may be so," was the wise response, "but trifles make perfection, and perfection is no trifle." Napoleon said that he defeated the Austrians because they did not know the value of five minutes.

Every business man knows that a successful business means perfect details, not only each detail right in itself, but right in its relation to all the other details. Sir Thomas Lipton, the wealthy, noble Irishman, says: "The details of a small business are many; of a great business they are multitudinous. By the number of the details of his work that a man can personally master, one may usually judge of his capacity for success. There are men with a singular grasp of this or that—of a certain limited branch in the great organism of a business, but, outside that special branch, they lack interest and even common intelligence. This may seem to say that the mind capable of large interests and great issues is rare; but I do not intend to say that. The rarity consists rather in the mind of large interests that is able to concentrate itself upon small details and be the master of a hundred branches of a trade,

working in all with one object, but having in each, perhaps, a different method of procedure and a separate spirit."

Every great lawyer has been a master of the trifles, and if he did not always bring them all into his speech, his knowledge of them enabled him to say what he did say with much greater intelligence and power. Webster said that he was successful because he gave his attention to details. Turner, the great painter, won his distinction by making every detail in his work perfect, while working at drudgery. The successful army officer knows every detail of the manual of arms and knows when the soldiers know it, and knows all the minutia of the campaign, though he may leave it to others to carry it all out. Dickens says that the genius is the man who pays attention to trifles.

The enjoyment of life depends much upon our enjoyment of the little pleasures that are thrown in our way. One who finds pleasure only in the occasional days, when company throngs his home or excitement of some kind lifts him out of his lethargy or selfishness, but never catches the trifles of joy that fly about him, is a miserable wretch. The little pleasures of home and friends and church—without them a man is a veritable wandering Jew, compassing the earth in his restless search for respite from himself, or a sodden hermit, unjoyous and unhealthful. To catch the smile and prattle of children in their little sports, to watch their happy movements, to exchange the sweet little amenities with the friends of the soul, to do some little untold kindnesses, to sing some little song or pray with some obscure sufferer—there are pleasures in these things that, taken together, make up a grand total of happiness.

But little things put us in connection with the great things. They do that by means of the habits which they start. One drink, by starting a habit, may introduce a man to loss of money and loss of honor and loss of home, to misery and death and hell. The game played for a consideration seemed a trifle, and it would have been a trifle, if that had been all, but it led in one case to a gambler's life, and, in another case, to a steady struggle with temptation through the whole lifetime.

LITTLE THINGS OFTEN REQUIRE MORE WORK.

A writer says: "It may be better to do an easy thing well than a difficult thing badly. In fact, the doing of an easy thing in the very best way is difficult. High-class musicians know that the half-expert aspirant to musical honors who appears for the first time in public is very likely to attempt to render a complex and 'difficult' composition, and therefore usually renders it inadequately, if not badly. If, however, the ambitious tyro would take a very simple composition, and essay to render it so ably that the audience would be astonished to find how much could be brought out of a simple thing, he would find that he had a real difficulty to conquer. This would be more to his credit than the mediocre rendering of a complex work suited only to the master hand. There is no limit to the possibility of human achievement, but not every one is capable of demonstrating this fact simply and unostentatiously. Yet it is worth trying."

The cause is always equal to the effect, and of course a little thing cannot, of its own power, produce a great thing, yet it may introduce to great things. Frederick W. Robertson, one of the great preachers of modern times, was led toward the ministry by falling in love with, and marrying, a certain young lady, and this is the way he tells it: "If I had not met a certain person I should not have changed my profession; if I had not known a certain lady I should not have met that person; if the lady had not had a delicate daughter who was disturbed by the barking of my dog, I should not have known her; if my dog had not barked that night I should have been in the dragoons of India."

Sir Walter Scott sprained his foot in childhood and made himself lame for life. That little accident led him to literature. To Talleyrand's lameness and Byron's club-foot and Pope's hunchback we are probably indebted for those elements in their writings which are most intense and powerful.

Little things are germinal. When Thomas Jefferson brought the first rice to this country that rice had within itself the power of limitless expansion. Some misguided man introduced the English sparrows to our shores, and we have English sparrows

now to stock the world. In the fourth decade of the last century, some one came over from Japan with a chrysanthemum, and now see what we have developed. Only a sprig of Bermuda grass was brought to Mississippi, but it is not necessary to import any more. Some grains of coffee were taken to Brazil and those few grains have made Brazil and Mexico coffee-producing countries. Words, ideas, impulses, are little, but they are germinal and therefore mighty enough. With Dr. Henry Van Dyke we may say:

“Only a little shriveled seed—
It might be a flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window-ledge;
Only a few scant summer showers;
Only a few clear, shining hours;
That was all. Yet God could make
Out of these, for a sick child’s sake,
A blossom-wonder as fair and sweet
As ever broke at an angel’s feet.

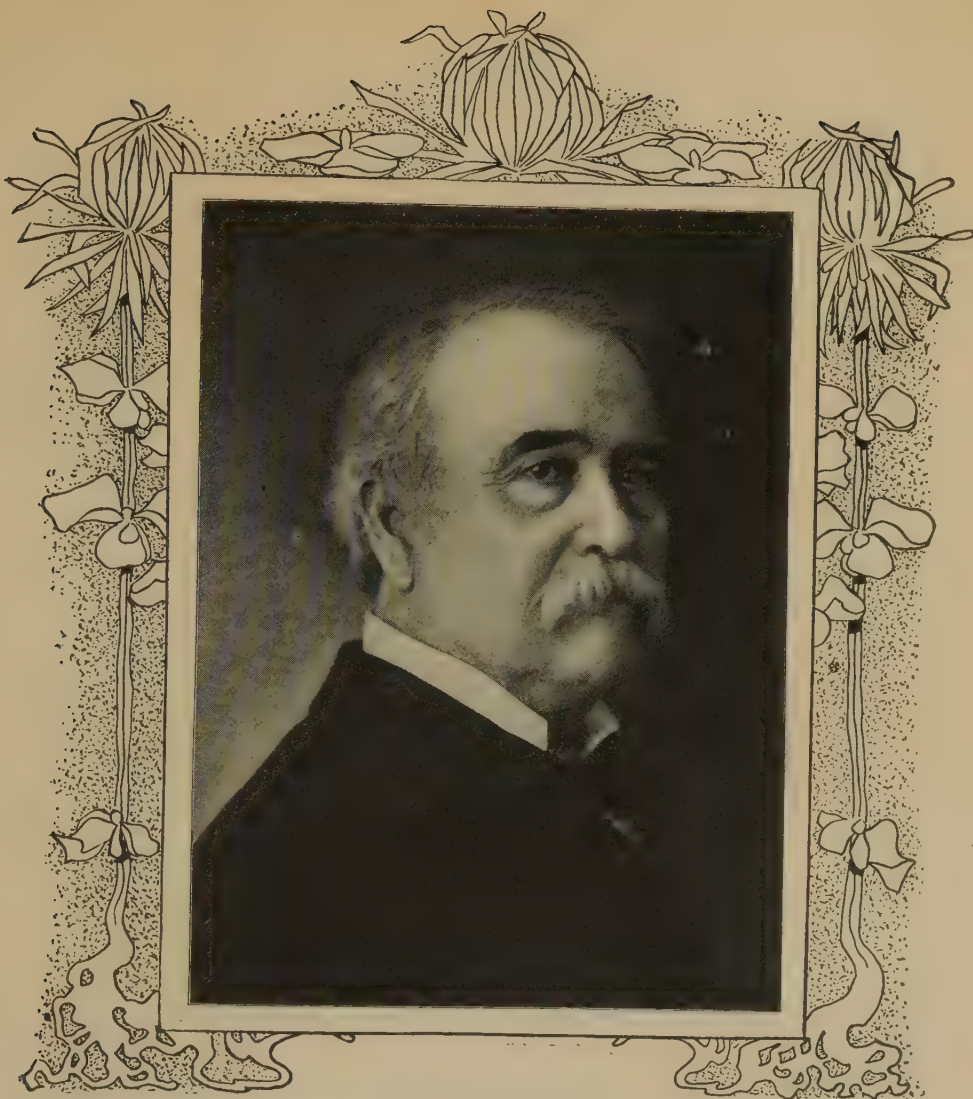
“Only a life of barren pain,
Wet with sorrowful tears for rain;
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream.
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower’s heart of gold.”

Little things are hinges on which ponderous doors of destiny turn. They rouse people to unusual action or lead to useful conjecture. A cricket, on board the vessel on which De Vaca was approaching South America, chirped up and thus warned them that they were approaching land and saved the crew from mutiny. The land birds and the sweet odors from the island of Cuba, as Columbus approached it, checked the mutiny of his crew and saved his life, for they gave evidence that land was near. The cackling of geese once saved Rome by waking the sentinel, who in turn aroused the city in time to save it from their enemy, the

Gauls. "Cleopatra's nose: had it been shorter, the face of the world had been changed," says Pascal. The four nations, England, France, Russia and Turkey, went into what has been known as the Crimean war over a quarrel of the Greek and Latin churches as to which should have the key to the shrine in the Church of the Holy Sepulchre in Jerusalem. A little rat gnawed a hole in the dikes which would have let in the great sea and deluged Holland had not a little boy with his little hand held back the sea all night till he could call some one to his aid the next day. Madam Galvani saw the muscles of a skinned frog twitch when her husband took an electric spark from the machine and galvanism was the result of that discovery. A spark falling into certain material and igniting it led to the invention of gunpowder. Galileo saw a lamp swinging to and fro in a church and that led to the invention of the pendulum.

SOME FAMOUS TRIFLES.

Little things are the inspiration of most of our great things. Beethoven, hearing a young lady playing one of his sonatas as he passed along in the dusk, went in and offered to play for her. Her enthusiasm and admiration inspired his genius, and, looking out into the moonlight, he composed the great "Moonlight Sonata." Another time he caught the jingle of a blacksmith's anvil mingled with a tune which the blacksmith himself was humming, and from that he developed that bewitching piece, "The Harmonious Blacksmith." Schubert, waiting in a restaurant for his dinner, opened a volume of Shakespeare at the words, "Hark, hark the lark," and straightway composed the sweet music. Helmholtz, while sick with typhoid fever, got hold of a microscope and that led him to the career of a scientist. Rossini, speaking of his chorus in G. minor in *Dal Tuo Stellato Soglio*, says: "While I was writing the chorus in G minor, I suddenly dipped my pen into a bottle of medicine instead of ink. It made a blot and when I dried this with the sand it took the form of a natural, which instantly gave me the idea of the effect the change from G minor to G major would make, and to this blot is all the effect, if any, due."

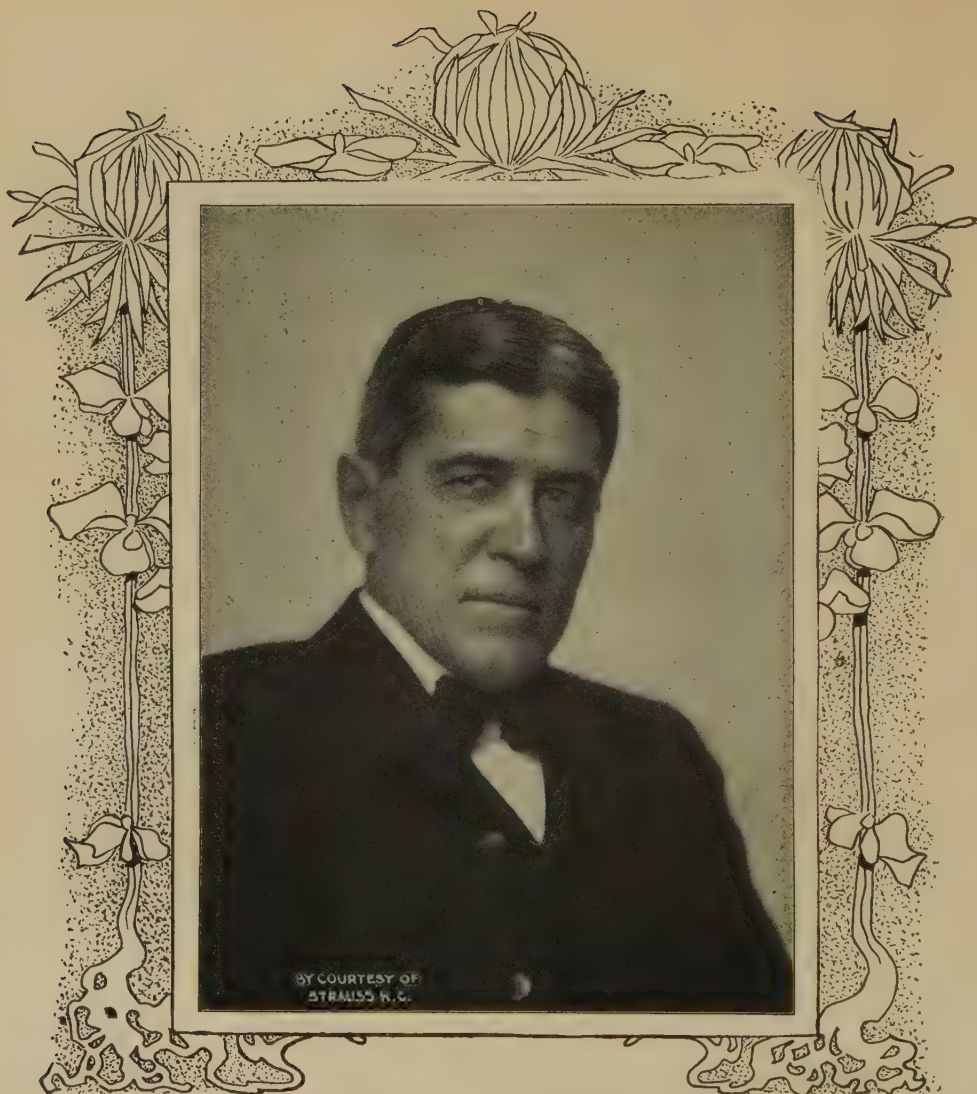


F. M. DRAKE.

"Remember that knowledge is power; that it is of the first importance. Improve your evening spare hours in acquiring as much of it as possible. The Bible is the 'book of books,' is the foundation of all law, human and divine. Cultivate the love of its study and the acquisition of all knowledge, but particularly that to be derived from the teachings of Christ and inspired men."

F. M. Drake

Mr. Drake is a native of Indiana and a resident of Iowa. He has been merchant, trader, soldier, banker, lawyer, Governor of the State, promoter of Drake University and President of its Board of Trustees; a warm supporter of all benevolent and educational enterprises.



CHARLES W. ARMOUR.

By Courtesy of K. C. Strauss.

"The whole of life—its character, conduct and achievements—is made up of parts and it is of the utmost importance that a young man have every small element just right. Look after the littles and the large is safe. Save dimes and you save dollars. Be manly in detail and you will be manly en masse. 'Attention to details' is one of the rules of the time."

Charles W. Armour

Born at Stockbridge, Madison County, N. Y., June 10, 1857; son of A. W. Armour, one of the five great Armour brothers; educated chiefly at Cazenovia Seminary; connected with Armour Packing Company, Kansas City, since 1878; on the death of his brother, K. B. Armour, 1901, was made President; a large-minded citizen, a sympathetic employer, a careful business man.

The great modern archæologist Layard was captured by the Arabs while traveling through the East, but afterwards exchanged for a dog. As he was making his way westward, he passed where Botta was excavating among old Assyrian ruins. A suggestion from Layard led to the discovery of ancient Nineveh, and that in turn awakened his deeper talents and led him to become an archæologist. A child whose father was a spectacle-maker was putting two spectacles together and looking at distant things thus brought near, which led her father to invent the telescope. Laurens Coster, cutting the name of some children in the trees, got the suggestion of a permanent type and Guttenberg developed the idea. Most of our literature comes from little hints and suggestions. "Literary work is mere expansion from small cores, and either an idea or a fact or a single observation made in the tenth part of a second. The ambitious person who goes gaping through the world assuring himself that as soon as he has a spare moment or two which he can call entirely his own, he will write something that will make publishers fall down and worship him, may be bidden to get disillusioned. We might trace most of our greatest books back to some inspiration that came from a little story that the author had heard or a word or a look, at an odd moment."

Much of life's inspiration and achievements come from little things that seem to be accidents. Linda Gilbert, who established libraries in prisons all over America, got her start by lending a book to an old man in a prison in Chicago. She had never dreamed of doing anything of that kind till passing along by the prison one day, a school girl of ten, she heard an old man say, "Won't you bring me something to read, my dear? I am very lonesome here, and have nothing to do; bring me any kind of a book." She brought him a book, and continued to bring him books till his death. On his death-bed he asked her to do the same for other prisoners. That opened up her career, and she became another kind of Florence Nightingale. When Benjamin West showed his mother the first picture he ever sketched she kissed him with maternal pride, and he afterwards said: "That kiss made me a painter." One may impart an idea which seems

of no special value to another and that other's life may be made by it. A young man assured the writer not long ago that the latter had suggested in an address one time that a good motto for a young man would be, "Every man's life a plan of God," and that he adopted that motto, and now after the lapse of years he wanted to express his gratitude for the suggestion.

"Only a thought, but the work that it wrought
Can never with tongue or pen be taught,
For it ran through a life like a thread of gold,
And the life bore fruit, a hundred fold."

A kind face has been the inspiration of many a life. Avoid the snarling face. Search for the faces that light up with the inner sunshine. Words spoken have the weight of lead behind them. A vicious word cuts through a heart like a poisoned knife, and many a life is embittered by it.

"The ill-timed word you might have kept—
Who knows how deep it pierced and stung?
The word you had not sense to say—
Who knows how grandly it had rung?"

The littles are indestructible, whether good or evil, and they enter into our lives with all their indestructible quality. Repudiate and scorn the evil; cherish the good. Nothing good is lost.

"Nothing is lost; the drop of dew,
Which trembles on the leaf of flower,
Is but exhaled to fall anew
In summer's thunder shower.

"Nothing is lost; the tiniest seed
By wild birds borne or breezes blown,
Finds something suited to its need,
Wherever 'tis sown and grown."

In the littles of time men have grown learned. Elihu Burritt became a great linguist between the strokes of the hammer on the anvil. Kirke White learned to read Greek while walking to and from the office in which he was studying law. Dr. Johnson

wrote "Rasselas" in the evenings of a single week. Grote was a banker and wrote the "History of Greece" in his spare hours. Gladstone composed some of his best books between hours of service in parliament and as prime minister. Hugh Miller became a learned geologist though working steadily as a stone mason. Longfellow snatched ten minutes each day for the translation of Dante's "Inferno" and succeeded in doing it. Disraeli wrote "Lothaire" at odd hours.

SAVING THE GOLD DUST.

Men grow rich by saving the littles that would otherwise be wasted. The refuse of London is now burned and made to light the streets. In butchering cattle and hogs our fathers used to waste enough to make our great pork-packers rich. The "Grant and Omaha" smelter of Denver has a smokestack 352 feet and four inches high in order to save the gold dust in the soot. They take the smoke through chamber after chamber before they let it out into the air, yet from that soot they have taken thousands of dollars of the precious metal. By the little virtues positions are won and held. By the little defects in training and manner positions are lost. Here is something well worth careful study by every boy or young man who wishes to get a position and to hold it. It is taken from "Success":

"Managers of large institutions and business houses tell us that they reject a great many applications from boys and young men, because of badly spelled and carelessly written letters. The handwriting and style of a letter are reliable indications of the character of the writer. A negligent letter, with careless sentences and inaccurate expressions, indicates an indifferent mind. The structure of the sentences shows the texture of the mind which uses them. As a rule, a neatly written letter, with well-constructed sentences containing concise and pointed expressions, indicates a careful and systematic mind. A loose-jointed letter shows carelessness in the choice of words to express a thought, and signifies a loosely constructed mind which would be careless in everything. These may appear to be small things, but trifles make perfection.

"An employer is influenced most by the little things, in an application for a position. The little remarks dropped, the appearance, the dress, the collars, the cuffs, the nails, and the hair,—all of these, which seem trifles, have proved stumbling blocks to the advancement of many a youth. A careless expression in conversation, the use of slang, a failure to look the superintendent or manager in the eye when talking with him, forgetfulness in removing one's hat, holding a cigarette, even an indication of the use of tobacco, or the sign of some other bad habit, gruffness, lack of politeness, and the hundred other seeming trifles, have barred the progress of many a youth.

"Learning to spell correctly, to write a plain, straightforward letter, without superfluous words, correctly punctuated, and in good, terse English, will form a very important stepping-stone in the career of a youth.

"There are really no trifles when we come to understand it. As Dr. Trumbull says: "Trifles are trifles only to triflers. To the thoughtful they are symptoms of peril, signs of hope, opportunities of love. To ignore trifles is to be ignorant of the spot where decisions are made and destinies determined. Railroads figure, not on dollars and cents, but on fractions of mills; and we have discovered of late that God plows and harrows his fields with earthworms, and puts the burden of his creation on beasts that can swarm through the eye of the needle. Awake to the significance of the insignificant! for you are in a world that belongs, not alone to the God of the infinite, but to the God of the infinitesimal."

This chapter may well be closed with the following vivid words from Dr. Talmage:

"Have you ever noticed upon what small events great results hang? Did ever a ship of many thousand tons crossing the sea have such important passenger as had once a boat of leaves, from taffrail to stem only three or four feet, the vessel made water-proof by a coat of bitumen, and floating on the Nile with the infant lawgiver of the Jews on board? What if some crocodile should crunch it? What if some of the cattle wading in for a drink should sink it? Vessels of war sometimes carry forty guns

looking through the portholes, ready to open battle. But that tiny craft on the Nile seems to be armed with all the guns of thunder that bombarded Sinai at the lawgiving. On how fragile craft sailed how much of historical importance!

“The parsonage of Epworth, England, is on fire in the night, and the father rushed through the hallway for the rescue of his children. Seven children are out and safe on the ground, but one remains in the consuming building. That one wakes, and, finding his bed on fire and the building crumbling, comes to the window and two peasants make a ladder of their bodies, one peasant standing on the shoulders of the other, and down the human ladder the boy descends—John Wesley. If you would know how much depended on that ladder of peasants ask the millions of Methodists on both sides of the sea. Ask their mission stations all around the world. Ask their hundreds of thousands already ascended to join their founder, who would have perished but for the living stairs of peasants’ shoulders.

“An English ship stopped at Pitcairn Island, and right in the midst of surrounding cannibalism and squalor, the passengers discovered a Christian colony of churches and schools and beautiful homes, and highest style of religion and civilization. For fifty years no missionary and no Christian influence had landed there. Why this oasis of light amid a desert of heathendom? Sixty years before a ship had met disaster, and one of the sailors, unable to save anything else, went to his trunk and took out a Bible which his mother had placed there, and swam ashore, the Bible held in his teeth. The Book was read on all sides until the rough and vicious population were evangelized, and a church was started, and an enlightened commonwealth established, and the world’s history has no more brilliant page than that which tells of the transformation of a nation by one Book. It did not seem of much importance whether the sailor continued to hold the Book in his teeth or let it fall in the breakers, but upon what small circumstances depended what mighty results!”

CHAPTER XXXI.

TACT.

TACT is a sense of touch and does two things for us; it informs us of the quality, and directs us in the use, of the thing which we touch.

The very word from which it comes—the Latin word *tactus*—means touch. It is something in a person that enables him to know the quality of the person he meets. One may shut his eyes and tell, with his physical sense of touch, whether an object is wood or stone or metal or cloth; so the tactful man feels a person's quality, instinctively, and knows what he is made of. Every one has this power, in some degree, although in some it is almost like a divine inspiration, and, in others, so small as to seem entirely wanting. But even those who have it in a very small degree can cultivate it. Now and then we meet some one who seems to be entirely destitute of it. His actions are grotesque, often injudicious and generally uncomfortable to others. He is a wooden man and is likely to have a metallic voice; he does not know a man from a horse; his words are never related to the person and the situation he is addressing and are usually inconsequential and irritating. He says the wrong word with the wrong accent. He rubs us the wrong way and often makes us do and say very wrong things. He sets people by the ears. How different it all is when a man of tact comes along, just afterwards; he sees the situation at a glance, smooths us all down, composes the discords and sets the sweet bells ringing merrily again.

THE TACTLESS MAN'S BLUNDERS.

The tactless man may learn rules, but not hearts; he may know principles, but not persons. He may know how to train an army according to the manual of arms, but not to discipline it according to its needs. He may understand human nature in general, but not know one man from another. If he is a father, he is a

trial to his children, for he is likely to enforce his discipline with about as much feeling as a threshing-machine. He uses the same accent with one person as with another. All men look alike to him, whether white or black. If he is a public speaker, he says the same thing to one audience as to another, and in the same tones of voice, when the themes are the same, and he does not, by one word or tone, adjust himself to different audiences. The ability to know men separately and speak the word to each man, that is suitable to him and to no other, is the power of the man of tact.

The late General John C. Breckinridge is said to have known every man in his congressional district so as to call him by name, inquire after the separate members of his family and address some suitable words to the man himself. Dr. J. L. M. Curry, secretary of the Peabody and Slater Funds, always knew a student at Richmond College, after the first introduction, even though a hundred of them were introduced in one day. The man of tact sees differences in men. He reads their characters in their looks, expressions, words, habits of walking and general bearing. He does this without labor, for he does it instinctively. He takes your measure and does not ask you to come around and let him fit it to you the second time.

Tact not only informs us of the quality of a person, but instructs as to our conduct towards that person. It establishes contact in the right way. It makes a man a gentleman in all his bearings, because it requires delicacy of feeling. The tactless man is usually an indelicate boor. In his treatment of others the man of tact puts the very highest estimate upon them, and they in turn estimate themselves properly. He often makes unworthy people desire and resolve to become worthy, by his delicate consideration for their supposed worth. His tact wins for him a high estimate from others, and thus re-enforces him in his own power and enlarges his opportunities to minister to others.

Tact marks the gentleman. He never sees anything shocking or disagreeable in others. He never sees that another man is blind or deformed or repulsive, physically, in any way. He never

reminds others of disagreeable things. The writer was going down the streets of a large city one day in company with a lady who was a hunchback, and he was distressed at the way so many people stopped and stared at the unfortunate little woman. But he saw some who never showed by the least sign that they noticed the deformity. They were gentlemen. A gentleman was sitting at table when some one spilled coffee on the snow white cloth. He saw the embarrassment of his hostess and picking up a vase of flowers completely "covered the unsightly spot with beauty." It was a graceful and tactful way of relieving embarrassment.

TACT IN TRIFLES.

The tactful man is gracious in his courtesies and kindnesses. If he does you a favor, he does it in a way to make you think you are favoring him in allowing him to do it. He never reminds you of the obligation under which his kindness has put you. One of the finest of attainments is that of doing kindness in a kindly way. Dr. Trumbull wisely says: "Our manner of doing a thing often counts for more than the thing itself. Some people have the gift of doing a gracious thing ungraciously. They seem to think it of small moment how they act, if they do the right thing. Their gifts are felt like a blow. Others refuse with a kindness that falls like a balm. The Italian who is asked for alms, unable to help, replies, 'Pardon me, I also am a poor devil.' That leaves no hurt, while the open hand of some others inflicts a sting. 'God cares more for adverbs than for verbs,' says an old writer. Do the right thing, but do it rightly, courteously, sympathetically." The tactless man may be a good man and a Christian; may try to do good, and finally go to heaven, but he will not be likely to have so wide and eager a greeting as the one who has been sending happy hearts on to the heavenly land thanking him for gracious favors.

Tact can almost achieve the impossible. This very interesting item is taken from a current paper: "Mrs. Adina Mitchell, of Los Angeles, has gained a world-wide reputation by her success in reforming girls through kindness and music. The bad children



WE WOULD NOT ALWAYS BE GAY.

As the rose-tree is composed of the sweetest flowers and the sharpest thorns; as the heavens are sometimes fair and sometimes overcast, alternately tempestuous and serene; so is the life of man intermingled with hopes and fear, with joys and sorrows, with pleasures and with pains.

—Burton.



MARIE ANTOINETTE AND HER CHILDREN.

It is beautiful to contemplate that this busy woman, Marie Antoinette, Queen of France and wife of Louis XVI, should ask to have one whole hour each day to devote to her children.

of California are sent to the state reformatory at Whittier to attend school and learn trades. When Mrs. Mitchell was appointed head of the girls' department in 1896, she found the inmates hateful, rebellious and backward in their studies. For every offense they had been whipped, put in strait-jacket or locked in cells on bread and water diet. She abolished corporal punishment, employed sympathetic, lovable, competent women as assistants, and introduced music, entertainments and other things to brighten the recreation hours. Nearly all the children can both read and write music. The girls regard the school as a home instead of a prison, and understand that what they learn there is to make their future lives pleasanter as well as more useful. Mrs. Mitchell is a sunny, keen, resourceful little woman who studied music at the Royal Academy, London, and got inspiration for her life work from the outcasts of the great city."

TACT AS A BUSINESS ASSET.

The tactful man accepts the inevitable. If a stone wall is across his path, he never tries to knock it out of the way with his head, but climbs over it or walks around it. If he finds a man in no mood to talk business to-day, he smiles and withdraws, leaving the man almost sorry that he left, and glad to see him when he comes around another day. When he finds that things have gone wrong at home he selects a word suited to quiet the agitation, and if he sees that words are useless, waits till all is quiet, and, by his own self-command, helps to bring on the calm.

He can do a very large business on a very small capital. Another lawyer may know more law, but he knows the persons interested—judge, jury and client—better, and soon gets them on his side. Instead of talking to them as if they were ignoramuses and thereby arraying them against him, he takes the jury into his confidence and makes them his friends. One physician may know less of medicine than another, but more about his patients and have more skill in handling them. One trained nurse may have had less experience than another, yet have more of the power to touch hearts with the patient. Tact guides the hand and voice

and the whole body in the most skillful and effective way. "Talent is power; tact is skill. Talent is weight; tact is momentum. Talent knows what to do; tact knows how to do it. Talent makes a man respectable; tact makes him respected. Talent is wealth; tact is ready money."

If the tactless man is a woman it is more shocking still. Women have finer instincts, greater intuitive knowledge of character, and more tact. Yet, when one does find a tactless woman, he needs to go off to recover from the shock to his nervous system. Such a woman plays worse havoc than a tactless man, because in addition to the natural effect of it, there is an irritating disappointment to our expectations, for we expect better things of women.

Cultivate tact, for by that you have the pleasure of knowing the quality of people and of dealing with them in a happy and helpful way. Cultivate tact, for it will gather to you the affection and the appreciation of people and that will make you rich indeed. Cultivate tact, for it will make you grow larger rather than smaller; it will bring to you the co-operation of mankind and make you a constant minister of good things. It will require intelligence: therefore study people diligently. It will require sympathy: therefore cultivate the delicate feelings of the heart. It will require strength: therefore be ever gathering power and purpose and skill and love upon which you can always draw, without fear of exhausting it.

CHAPTER XXXII.

SOLITUDE.

ONE must have some time to himself. He cannot grow in sight of the people. Every tree is composed of two trees—one above ground, the other below. Down in the darkness of that fruitful soil the life of the tree is nourished. Down to its roots the rain is carried and the moistened soil nourishes those roots. There is the dining-room where the tree feasts and whence it sends strength up into body and bough and leaf and fruit. There is the secret place where it gets its supplies.

The busiest life must have some time by itself. A large store often closes for a few days, annually, to take an inventory. The greatest and most independent must, now and then, close the door to the outer world, retire into the secret places and take stock. The whole life cannot be solitary, for it would be cowardly, disobedient to God and indifferent to human life and its responsibilities. Nor, on the other hand, can the whole life be lived in the public eye, with no leisure for self-communion. The blessings of occasional solitude are very many. It is an opportunity to become better acquainted with oneself. After his conversion, Paul went away into Arabia and spent three years in studying his new mission and communing with God. Mohammed elaborated much of his doctrine and developed his purposes while spending the month Ramadhan in a cave in Mount Hara. Handel, spending a while at some medicinal springs in solitude, was unconsciously preparing to produce the greatest oratorio that the world has yet heard—the oratorio of the “Messiah.” One is constantly increasing his powers and acquiring new resources in the open battle of life. Then he needs, sometimes, to go into a season of self-communion, in order that he may adjust his growth to his deeper plans, and organize the material that he has gained in battle into those plans. “Reading extends the judgment; to form it is the province of meditation,” says Madame Roland.

THE USES OF SOLITUDE.

It requires solitude to prepare for special work. The lawyer goes into his office, closes the door to study his case and prepare for the trial; the minister shuts himself up in his study to prepare something for the people whose needs he has been discovering; the merchant goes into his private office to think of the past, the present and the future of his business, and devise plans to improve it; the physician retires into his private office to look up the authorities and to study the condition of his patient in the light of their teachings. The general, before the battle, goes into his tent and with the maps of the surrounding country and the enemy's positions all before him, studies the different moves possible and the probable results and plans for the next day's battle. In the palace of Versailles there was one room where Napoleon used to sit by the hour studying maps and histories and preparing campaigns. Dr. Trumbull writes: "Before undertaking new work, Leonardo da Vinci often sat for days without moving his hand, lost in deep reflection. It was so when Filippino Lippi transferred to him an order for an altar picture in the monastery of a church. The complaint of the prior was of no avail. Without the vision of an ideal, he would not lift brush to the canvas. It was especially so in his great masterpiece, 'The Last Supper.' For days he awaited the moment when the face of Christ would be revealed to him in a manner worthy to represent his matchless perfection. The vision came, and all after ages have been ennobled by its reproduction.

"Long before Tennyson put into majestic verse the story of the Holy Grail, the theme was suggested by friends as especially worthy of his masterly skill. He refused the task, accounting himself unfitted to recount, under this beauteous symbol, the story of the pursuit of manhood's spotless purity. Years went by until, in the consecration of his own life to the lofty ideal, he was inspired to picture the successful quest of the pure and noble Sir Galahad.

"Fifty years in the life of James Tissot were given to the commonplace in art. The vision of the Christ, unsought yet, seen in the sanctuary whither he had gone with secular intent, awoke

his slumbering genius, and gave birth in his soul to an altogether new power. It transformed him into an artist-historian, whose wondrous paintings preach an eloquent and convincing gospel, and make men see the very vision which so revolutionized and inspired him."

Even apart from the need of this kind of preparation, for special work, solitude is necessary to enlarge the individual in himself. Scientists say that there are spaces between all the atoms of matter, and the truth of it seems to be proven by the X-rays. So, between all souls, however near and dear to each other, there are unfilled spaces which leave them in solitude. Dr. Trumbull solemnly says: "In the tabernacle of every human soul there is an outer court for the free coming and going of all one's chosen people; and an inner court, or a holy place, where only the priest of one's affections may find admittance. But beyond the veil of the heart's holy place there is an inner sanctuary which only the high priest of one's own personality can enter. That holy of holies it not lighted from without. It is curtained in on every side. It would be in darkness even to the High Priest unless the Shekinah of God's presence was there to give light to the one within." When sorrows shock and tempests toss us we must have time to think and plan, to get new hold of the sources of power and new command over ourselves. The individual will ever remain individual, and he must therefore sometime be by himself, for he must live his life alone and must have time to be alone.

Solitude is a happy concentration of the mind upon the vital points of power. It draws one in within the reach of his conscience and gives it a chance. It compels him to self-criticism, and that is often necessary.

SOLITUDE SOMETIMES DEVELOPS NEW POWERS.

Solitude also sometimes brings men and their proper tasks together. They often fail to do the thing most important till they are compelled to drop from their hands the thing that has seemed to them most important. In some instances, it is in unsought solitude that men find their best work. In prison Boethius wrote

his "Consolations of Philosophy"; Grotius his commentary on St. Matthew; Buchanan his exquisite paraphrase of the Psalms; Sir Walter Raleigh his "History of the World"; Martin Luther his translation of the Bible and tracts and treatises; John Bunyan his "Pilgrim's Progress," and "Holy War." In these cases solitude was uncomfortable and unsought, yet served its uses.

Solitude broadens as well as contracts; it brings the soul and God together and enlarges the mind to the great conception of the great Ruler of the world. It brings him and nature together and enables him to drink in the spirit that pervades the world and feast on the beauties that garnish God's handiwork. It puts him into fellowship with the great men of the past, who still speak to him in their imperishable writings. In society men live in the present and in one place; in solitude they may live in all ages and in the whole universe. Solitude prepares us for the social life because it sends us back to the world greater and better individuals and better prepared for co-operative life and labor in the great world. Dr. James Taylor Dickinson, in "A Thought for the New Year," in the "Examiner," says:

"In the recent biography of the greatest poet of the nineteenth century we are told that he had a little platform on the roof of one of his homes which was a favorite place with him. There in the day-time, he occasionally wrote and there in the night-time he delighted to sit and gaze upon the shining stars and realize tidings of invisible things. Every soul should have such a lofty, secluded place in life's mansion, where it may see into the heart of things and receive the transfiguring influences of the Divine Spirit. To make the new year truly and gloriously new nothing will help us so much as this. Newness consists not in change of place or of outward surroundings or even of the years, but in the coming into the soul of new motives, fresh aspirations and inspirations, stronger faith, loftier courage, more jubilant hope. These, begotten by the divine redemptive life ever in the world, come from habitual communion with high thoughts and with the living Christ. Nobler than photography is art, better than realism, idealism, beyond the actualities of our to-day are the possibilities of God's to-morrow.

Above the valley is the mountain, beyond the mountain the blue sky; beyond the sky, heaven; at the height of heaven, God. Then in the months ahead, as the soul looks upward it shall be lifted upward by a heavenly gravitation, the past shall not darken or embitter and a blessed newness shall ennoble the year for us."

These words from Dr. Trumbull give a discrimination that may be needed: "There is nothing necessarily sacramental about solitude. Mere getting apart from people may do as little for us as mere getting near to them. Just because a man gets away from people does not insure the heavens' opening. One must have a mind to use it, or his last vacancy will be worse than his first. Doubtless there are some people for whom any solitude is dangerous, for whom safety lies in incessant companionship and activity. But thousands of others who are now making nothing of themselves might under this discipline acquire a new life and independence, and become entirely different creatures."

CHAPTER XXXIII.

ACCUMULATED POWER.

SOME people call it "reserved power." It is accumulated and stored up for emergencies. It is valuable not that it is never used, but that it is ready to be used at any time. It can be quickly used, but not quickly used up. It imparts its own weight to what one does, even when it is not used. It is something like the cud which the cow stores away to chew at her leisure; like the resources of the camel which enables it, on its journey across the desert to go without eating or drinking for many days; like the reserve corps which is kept in perfect drill ready to support some weak or faltering part of the army. Every well equipped army has its reserve corps. Every strong government has reserves in its treasury which it will not use except in an emergency. Every man of learning has more treasures of knowledge than he can use at any one time. Every great orator has something left after he has made his speech, and when you enjoy an orator very keenly, but never care to hear him again, it means that he has exhausted himself and has no reserves of power. Every great writer is more than he writes. Bacon has fulness of meaning that keeps you always studying. Shakespeare never repeats himself and yet he has depths that no one appears to have fully fathomed. Browning seems to say some new things in his poems every time we read them. The orator and the writer must be like the great ocean, while his speech or his book is the little inlet through which the waters of the deep are pulsing in upon the land.

VICTORY WRESTED FROM DEFEAT.

Reserves are necessary. They prevent exhaustion. Napoleon failed at the battle of Waterloo because the Imperial Guard had been almost destroyed and were unable to come to his assistance. Robert Hall failed, agonizingly, the first two times he attempted

to preach, but he had reserves of knowledge, power of expression, earnestness and determination that would not let him wholly fail, and he soon became England's most brilliant pulpit orator. Such a speaker was Daniel Webster. In answer to an inquiry concerning his wonderful speech in the United States Senate in reply to Hayne, he said: "I felt as if everything I had ever seen or read or heard was floating before me in one grand panorama and I had little else to do than to reach up and cull a thunderbolt and hurl it at him."

Resources give force to the smallest deeds. They are like the weight of the iron that drives the sharp edge of the ax through the yielding fiber. We have been hearing a good deal about "the man behind the gun" in our late war. The Spanish had good guns; the difference was in the men. Our soldiers had been accumulating skill, courage, self-confidence and all the elements of national and individual power, in their free and noble American life. The man behind his words, when he speaks, is far more impressive than any words he says.

The accumulated power is what wins confidence. We trust the stability of our government far more confidently when we know that there is always a reserve in the national treasury, and that there is a standing army which gives emphasis to all of our dealings with foreign nations. If we were working up to the very limit of our financial ability we would grow afraid. The electric car may have enough power at its command to take us to the end of our journey but if that is all it has we do not like to trust ourselves to it. We feel more comfortable if it has a great deal more power at its command than it will actually need. Accumulated power makes one ready for emergencies. The possessor of it does not have to get ready after the emergency is felt.

THE MIND'S STORAGE BATTERIES.

Some practical questions arise about how to secure such power. It is necessary first of all that one be storing it up, every day, whether he needs it or not. Jesus was getting ready for his work every day from the dawning of his rational consciousness. Paul

was preparing for his great career as an apostle, during the years of his study in Tarsus and in Jerusalem at the feet of Gamaliel. Daniel Webster once told an anecdote to illustrate some point in a speech, and it had an electrical effect. When asked where he found it, he replied that he had got hold of it fourteen years before, and had been holding it in reserve for a suitable occasion. The reason he had such mastery over his resources in his reply to Hayne is that he had been preparing for that debate for years, by close study of many sides of the great question they were debating.

The secret of accumulating power is to lay it by every day, whether there seems to be any immediate need of it or not. Mirabeau suddenly became the greatest orator and statesman and leader in the days of the French Revolution, although he was forty years of age. He had been preparing for this career by gathering power during the years. When the Franco-Prussian war was declared, they aroused Von Moltke out of his sleep to tell him. He simply directed them to go to a given pigeon-hole in his desk, get a telegram and send it; then he turned over and went to sleep again. That morning he took his walk, as usual, and when they wondered that he was not excited, he replied: "All of my work for this time has been done long ago, and everything that can be done now has been done." Regular deposits must be made each day in the bank of character, if heavy drafts are to be drawn in an emergency.

LAYING UP TREASURES OF MEMORY.

It is necessary that one use his powers to their utmost, for it increases the stock and store of them. To do one's best every time he does anything, is to increase his power and prepare him for larger things. That disciplines his powers and makes them his own. It accustoms him to a habit of doing his best. When the emergency arises, in which one must do his best and use his resources quickly, the habit of doing his best and of accumulating resources by using them, enables him to meet the emergency. Never waste anything, and it will always be yours.

Be storing up treasures in youth. The acquisitions of knowledge are much more rapid at that time. Store up treasures of beauty. A young man was informed by his physician that he would soon lose his eyesight. He took his sister and set out to visit the most beautiful and sublime places of earth, because he wanted to store his mind with beauty, upon which it might feast itself when the eye of the body should be darkened. Lay up treasures of love. Youth is the period of ardent and untrammelled love and the Lord has wisely made it so. Let the heart be in tune with all other hearts, and learn all the fine lessons of love. Its treasures will make you rich, and some day constitute the jewels of your soul. Lay up treasures of experience, too. There is no such time as youth for this. Very few new experiences are to be gained after youth is passed. Lay up these treasures for happy memories and for a victorious hope. Lay up treasures of honesty. Scorn to carry over into the future the results of a dishonest or unchaste deed. Gather riches of character, day by day. Lay up treasures of knowledge, for it will be needed. Dr. E. B. Pollard has an interesting paragraph in one of our papers:

“The story of the great achievements of the world is largely told in the word *preparation*; the tragedy of failure is usually written in the one word ‘unprepared.’ The future tense of life says not simply ‘I shall’—sometime, somewhere, but ‘I *will*.’ Determination to make something of ourselves is the key to victory. Even when the way is hard and the flesh weak and sluggish, then the future tense must be reinforced by additional determination and ‘I will’ become ‘thou shalt.’

“Preparing for the future is not, however, a living in the future. It is not to follow Bernard of Clairvaux, who is said once to have been so absorbed in contemplation as not to have seen the noble mountains and beautiful lakes of Switzerland by which he was then passing.” The spirit in which you lay up stores of character, takes in the present and the future, time and eternity. It uses and enjoys the present and provides for the future; it masters time and possesses eternity.

CHAPTER XXXIV.

WORKING ONE'S SELF UP.

ONE is not always in a state of readiness for what he must do, or dare, or endure. In that case, he must deliberately get himself ready, by working himself up. The lark rises to meet the sun, but most men have to arrange with an alarm-clock to give them a boost towards the rising sun. They do it because they know what they need, and succeed because they arrange in advance to get the needed help in exactly the right time. Chanticleer has an instinct within him that gets him ready to meet the dawn, but most of us are fond of an extra nap about that time, and must secure in advance outside aid to waken us.

Even animals have a way of working themselves up for emergencies or for the gratification of their viciousness. The Goojerat, or maneless lion of South Africa, is said to have a rudimentary claw on the end of its tail and the natives believe that he uses this to lash himself into fury in the presence of danger. In the arena, the lion was given a chance to work up energy for his task by viewing the thousands of spectators and the man in the ring upon whom he was to try his strength. Men work up animals to the pitch of ambition—just before the races they jog the horses to get their blood up, and stir their spirits.

We see the same in the lower forms of human exertion. The prize-fighter spends weeks on a rigidly prescribed diet, carefully taking the forms of training that will prepare his muscle and his mind for the approaching encounter. Even the foot-ball player works himself up from his feet to his head—yes, and to the very hair on his head. All this is simply a process of self-denial for a purpose. They deny themselves tobacco, liquors, and certain kinds of food. It is a process of mental excitement, also, which appeals to personal ambition, college pride, personal friendships and the like.

Actors work themselves up before they reach the stage. They

train the muscles and assume all the virtues that they have not, in order that they may have them when there is need of them. Some actors have employed men, at a good salary, to strike them with their fists and otherwise shock them into excitement, so that they could come on the stage like a war horse sniffing the battle from afar.

Some women of the fishwife's variety have been known to work themselves into a fury by their own words and tones, each shriek increasing the power to produce more shrieks, of a larger and still more arousing character. In Dickens' "Great Expectations," Mrs. Joe Garjery was past grand mistress in that fine art. "What did you say?" she cried, beginning to scream. "What did you say? What did that fellow say to me, Rip? What did he call me, with my husband standing by? O! O! O!" And thus she aroused herself into a tempest of fury.

Many a revengeful human brute has made himself drunk for the purpose of killing an enemy, not being quite enough of a brute to do the deed in cold blood, and hoping to have lenient treatment from the law on the plea that a drunken man is not to be held to as rigid an account as if he had been sober. As a matter of fact the deed is just as dastardly as if it were done in cold blood, because it is prepared for in cold blood.

THE STIMULUS TO VIRTUE.

It is clear, also, that one can work himself up for duty or endurance. Gladstone early felt the fear that he might grow dull and determined to keep himself constantly stirred by new and varied experiences. And he did, till the day of his death. When Christian workers grow listless, they stir their languid hearts to ardor by getting more vivid views of Jesus and the way he died; by freshening their view of the needy in whose behalf they work; by getting new hold of their own ideals and new visions of the ideal self they are making, and by personal touch with good men.

When you find yourself losing interest in your purposes and losing energy in carrying them out, you have come to a crisis in life, but a crisis which can be controlled and made to serve your

purposes. It is in your power to work yourself up so that the interest will grow ardent and the energy resistless again. Several little suggestions may be of value.

Take a little time to be alone and think it all through. Do not shut the eyes to a single fact in the case. Locate the trouble with perfect fidelity to yourself. If, after such study of your case, you are unable to determine the nature of the ailment, take into your confidence some wise and trusted friend. Do not put the information in the mouths of the public; it is too sacred and personal for their use.

After the diagnosis is made, the next step is to carefully array before your own mind the reasons why you should cure yourself. The first view of those reasons may have the desired effect of stirring all your languid impulses and energies. If it does not, let your imagination work out to the end of all the possible alternate lines of conduct. This will only exaggerate your sense of need, and it may accomplish the desired effect. Sometimes it is necessary to have one's whole power of planning and performing fertilized again. A strong book may do that; or contact with some strong personality, who has learned the secret of self-mastery, may put you in possession of what you seek. There is an art in getting help from others and it is worth painstaking effort to acquire that art. One should be acquainted with all the inspiring characters within his reach and should seek the aid of their friendship and companionship, frequently. Christian workers leave their work for a while and attend the great conventions of Christian Endeavor, Young People's Union and Epworth League, the various denominational gatherings and conferences of Christian workers. Many go to the conferences at Northfield established by Mr. Moody years ago, and come back refreshed.

THE POWER OF SUGGESTION.

One of the latest ideas in psychology is that of the power of suggestion. The impulses and motives and ideals of one are in a degree communicated to another. When you feel the need of inspiration, work yourself up by putting yourself within the reach of some strong man's powerful and pure suggestions.

Plant in your mind the thought of your own needs, and your resources to meet that need. Water it occasionally with attention, and when the time comes for the harvest of action you find the plant of strength full-grown. In one of Kipling's stories, "The Walking Delegate," the old yellow horse talks to the horses in the far pasture and urges them to rebel against man the tyrant. The young horses listen and swing their heads in agreement, but one old fellow, who was once a dray horse and worked on the Concord, finally helped to kick the old yellow horse out of the pasture for ruining young colts. "It's experience," he said, "what young horses hear in the abstrak they're mighty apt to do in the Concord."

Nature has a restoring and remaining, as well as a soothing effect on us. One who knows his own moods and needs and knows nature as well, may find treatment for his depression and his weakness in her sympathetic company. He may learn to know whether he needs ocean or mountain or plain, just as he may know whether his body needs Saratoga or Hot Springs or Carlsbad. Nature teaches her truths and touches him with her powers. She gives him both wisdom and inspiration, and happy is the man who knows what he wants and just where to go for supplies.

Books are to be thus used, especially the Book of books. Poetry and philosophy and biography and history and romance are ready to serve us in reviving the drooping spirits and bringing us to our tasks in triumph. Many men have made use of music, as Luther did, to stir themselves for their task. It quickens the emotions, broadens the sympathies, vivifies the ideals, and awakens the inventive powers.

Men and their works, both past and present, may help us; nature is ready with her reviving touch; art can inflame our high ideals and quicken our efforts. We may learn how to use them at the right moment and to work ourselves up for any task.

CHAPTER XXXV.

LEARNING THROUGH EXPERIENCE.

WE KNOW some things solely on the evidence presented to our intellects; some things solely through experience; some things in both ways. And that is the best knowledge of all. A young man learns bookkeeping and all the forms of a given business from books and formal instructors; or he learns them by working through the house from the ground up; or he learns by a careful study of methods and of all the scientific data that can be taught; then he passes on up through the grades till he reaches the top. And that is the best knowledge of all—a knowledge that is both theoretical and practical, gained both from books and from works.

EXPERIENCE MUST BE HAD, EARLY OR LATE.

Men are wanted who are trained in the carefully wrought-out principles of their calling, whatever those callings may be—law, medicine, merchandise, insurance, ministry, or what not. They gain experience more rapidly, make fewer mistakes, have less to undo and repair, have greater endurance. Yet, they must know their work by experience, for men are wanted who have come up from the bottom, carefully and thoroughly. When they reach the top they stay there. Even the sons of millionaires are usually compelled to don the lowly garb of the roustabout and work up by their own exertions, as did young Vanderbilt and young Rockefeller. When they get into administrative positions at the head, they will be able to take care of the whole business. If anything goes wrong in any department they will know what it means and be able to meet the emergency, even if it is necessary to take off their coats and take a hand at the machinery. Theory is necessary and we must have schools to teach all the theories of all the callings, but they only prepare us for the school of experience.

And every one must enter that school sooner or later and pass



I WAIT FOR MY FUTURE.

The bells cannot ring it,
The birds cannot sing it,
Not one as he sits in his tree,
But long years oh bring it
Such as I wish it to be.



WAITING.

What shall I do with all the days and hours
That must be counted ere I see thy face?
How shall I charm the interval that lowers
Between this time and that sweet time of grace?

I'll tell thee; for thy sake I will lay hold
Of all good alms, and consecrate to thee,
In worthy deeds, each moment that is told
While thou, beloved one! art far from me.

through all its classes. Mr. Bok forcefully says: "The aspirations of the young are not to be checked by the experience of the old. No matter how rich or full a man's experience may have been, it counts only in a sense of general application to another career which stands upon its threshold. Years should teach wisdom; but if we all waited for years to bring us wisdom, this world would be a sorry place to live in. Youthful imaginings may lead to mistakes, youthful enthusiasm may encounter disappointment, but only experience, real and actual, can demonstrate these things to a young man. And the experience is good for him if it teaches him a better and truer knowledge of himself and his capacities. The greatest figures in the world's history show that they were made through experience, and what experience taught them. This is not saying that the young have no use for the old. They have. But the rule should be, 'Young men for action, old men for counsel.' Experience looks backward; enthusiasm forward. It is the enthusiasm of youth which is brave and strong and attempts the impossible. If we attempted only the possible in this world, we should soon stop where we are; it is for the young man, with his enthusiasm to battle with the impossible and carry the world a step farther on in discovery, if not in actual accomplishment." And H. W. Mabie writes: "A man is specially and divinely fortunate, not when his conditions are easy, but when they evoke the very best that is in him; when they provoke him to nobleness and sting him into strength; when they clear his vision, kindle his enthusiasm and inspire his will."

Experience gives new phases of knowledge and new color to all knowledge.

LEARNING TO KNOW ONE'S LIMITATIONS.

Experience makes knowledge our own and puts us in possession of it. Knowledge submits itself to all the uses of the one who has passed it through his digestive system and made it his very own. Swift once said: "It is an uncontroverted truth that no man ever made an ill figure who understood his own talents, nor a good one who mistook them." For experience makes one

acquainted with his own powers, both weak and strong. It especially teaches one his limitations. Said Frederick Perltier to a young man: "You know only too well what you can do; but, till you have learned what you cannot do, you will neither accomplish anything of moment nor know inward peace." And it is a fine thing to know what one cannot do. A successful business man, in telling of some of his early failures, told me, "If I had not had those experiences then and learned how not to do, I should have lost my present company a great deal of money experimenting in sheer ignorance."

A boy ran away from home, and somehow learned that his own ability to accomplish things was not nearly so great as he had imagined and that mother's love and father's providential care were much more to him than he had supposed. A little boy insisted on putting his hand on a very attractive looking wasp and finally was given permission to do so, but in one second of time he had learned more about the nature of wasps and the nature of his enjoyments than he would have learned in a year from the instructions of his parents. Experience is often a very severe school, yet it seems necessary for us all.

Youthful ardor is an attractive and a necessary thing. It launches us well upon our enterprises; it fixes us in our purposes and habits before the calmer, less adventurous days come on. There is scarcely any limit to the possibilities before one who achieves through experience. Experience of the ills of poverty gives knowledge of life and inspires effort to acquire needed wealth. Through experiences, and not by study of books on elocution, Demosthenes not only discovered his defects of speech but was able to remedy them. Experience gives foresight and wisdom. Sir Thomas Lipton tells us that years ago they thought they had built a sailing yacht that could not be improved on, but each year's experience in the race for the cup they had learned some new thing about building a vessel. Experience of life's ills gives us power to overcome and remove them, and at the same time enables us to give the most important teaching to others. A Frenchman asked the Spaniard why they did not pension the brilliant but poverty-stricken

Cervantes, and received this reply: "Heaven forbid that his necessities should ever be relieved, if it is those which make him write; since it is his poverty that makes the world rich." The writer confesses to an almost violent fondness for violin music, and he also confesses that the fondness is all the more acute for a short experience of his own a few years back in trying to master that king of instruments. It is only after the silkworm takes the mulberry leaf through its own organs that it turns that leaf into silk! An experience of heartache may rouse a new power into action and complete the development of the soul. One may know of human ills through reading books and riding through the submerged portions of our cities, and he may pity. But when he suffers some of the same ills his pity is raised to the quality of sympathy. Much of the best and most useful work of men has been done in distressing experiences. As Decker says:

"The best of men
That e'er wore earth about him was a sufferer;
A soft, meek, patient, humble, tranquil spirit;
The first true gentleman that ever breathed."

CHAPTER XXXVI.

THE UNUSUAL MAN.

THERE is the man of unusual promise; there is the man of unusual performance.

Study of the latter man reveals some interesting and instructive facts. One of the facts is that often he was not a man of unusual promise at all, but became conspicuous by unusual energy and determination—that was all. In many a case he was hardly thought to be worthy of any consideration. In many a case he was a decided dunce, as others knew. His slumbering powers were sleeping such a deep, dead sleep that no one imagined there were any such powers in existence at all. But the boy, conscious of his own heaviness, roused himself all the more urgently into action; conscious of possessing but few talents, concentrated himself on that work alone in which his talents could be most effective. Professor William Mathews in an article on “A Few Illustrious Dunces” says:

A FEW ILLUSTRIOUS DUNCES.

“In reading biographies of eminent men, one is surprised to learn what great things have been achieved by men who, in youth, were pronounced dunces. Histories of their careers are full of encouragement to timid, self-distrustful beginners in life. Among the illustrious dunces—dull and even stupid boys, but most successful men—were Justus von Liebig, called ‘Booby Liebig’ by his schoolmates, who, when he replied to a question by his teacher, said that he intended to be a chemist, and provoked a burst of derision from the whole school, yet lived to become one of the greatest chemists of the nineteenth century; Tommaso Guidi, the great painter—the precursor of Raphael—whose works were studied by the latter and by Michael Angelo and Leonardo da Vinci, yet who was known as ‘Heavy Tom’ when a boy; Thomas Chatterton, who was sent home from school as ‘a fool, of whom nothing can be made;’ Isaac

Barrow, a quick-tempered, pugnacious and idle boy at school, but in manhood a celebrated mathematician and preacher; Dean Swift, 'plucked' at Dublin University; Richard B. B. Sheridan, the brilliant wit, playwright and orator, but an 'incorrigible dunce' at school; Thomas Chalmers, one of Great Britain's most noted pulpit orators; John Howard, the noted philanthropist; and even William Jones, who, besides writing various legal and other solid works, distinguished himself as a judge in India, and, at his death, at the early age of forty-eight years, had mastered twenty-eight languages.

"Not less illustrious than this roll of dunces were Robert Burns, a dull learner at school; Adam Clarke, 'a grievous dunce,' as his father said, in his boyhood; the 'dull scholar,' Napoleon, and Wellington, characterized by his mother as a dunce who was only 'food for powder;' 'Useless' Grant, as Ulysses was termed by his mother, and Robert Clive, 'the heaven-born general,' as Lord Chatham styled him, who, a dunce at school, was sent, to get rid of him, as a clerk to India, proud, poor and irritable, but who entered the British army, rose to high command, and, with three thousand, two hundred troops, defeated, at Plassey, a native army of sixty-eight thousand men, with fifty pieces of cannon, and laid the foundations of that mighty oriental empire which has been the source of such enormous wealth to Great Britain. Last, but not least—perhaps the most marvelous blockhead of all in the long roll—was Walter Scott, of whom his teacher, Professor Andrew Dalzell, said that 'dunce he is, and dunce he will remain,' and who, visiting the school when at the zenith of his fame, asked to see its dunce, and, when taken to him, gave him a half sovereign, saying: 'There, take that for keeping my seat warm.' "

It is a fact that most of our unusual men, even if they were not regarded as dunces, were not thought to be very unusual. By preparing themselves thoroughly, finding the tasks to which they were adapted, and giving themselves, without dissipation of energy, to those tasks, they have developed ordinary talents into extraordinary dimensions, often to the surprise of all who knew them in early years. That is how Mr. Jerome came to the front. He had good talent, great industry and steady principles, and he is now

a national figure as he fights the battles of the right in New York City. It is also a fact that, among those who are unusual in their performance, there are some who were unusual in their promise, but they have continued unusual solely because they have done just as the ordinary men have done—prepared themselves with pains and applied themselves with diligence. Young Josef Hoffman is the great pianist that he is not alone because he gave such brilliant promise as a little boy of seven, but because his family and friends became alarmed lest he should be satisfied with merely being a boy prodigy.

KUBELIK ON DRUDGERY.

No pianist ever charms me as Paderewski has several times done, yet to fine musical talent amounting, perhaps, to genius, he added industry and singleness of aim that keep him practicing about six hours every day. Who has a more lucid and luminous style than Robert Louis Stevenson? Yet, it almost pains us to read his account of his years of painstaking practice at the art of expression in writing. Jan Kubelik, the young violinist, who at twenty years of age has been delighting American, as for several years he has been delighting European audiences, is no doubt a genius, but he has a genius for drudgery as well as for musical feeling. In "Success" he has this to say:

"Obviously, the most essential part of musical study is a teacher. Money and valuable time are saved by obtaining, before entering on a course of training, the advice of some qualified person, who is not a teacher, to assist one in his selection of a master. In my case, I had the valuable and sincere assistance of my father. Therefore, I speak absolutely of the experience of others who are not so fortunate. With the help of a good teacher, talent may be fully developed. A thorough instructor will keep one a long time learning the rudiments of the art—scales, harmony, etc. To hear you play a piece soon after you learn to finger the correct notes is the ambition of your relatives, but this ability counts against you eventually. Stick to scales as long as you can. Some years ago a violinist of great reputation was asked to examine the violin pupils

of a great *conservatoire*. I saw him after hours of patient listening, and he was perfectly horrified with his experience. Not one in ten could play a scale correctly; but all played difficult pieces.

"I mention this that a beginner may see on what commonplace details his success will finally hang. No matter how full of fire or enthusiasm is his heart, no matter how wild with longing he is to express all the feeling for beauty that lives in his soul, no matter how deep his devotion to his art, he may not reach the people if he does not pay heed to special details.

"That is why so many clever young men and women, filled with ambition, and possessing real talent, have made fatal mistakes. They believe that, because they are above the people about them in their feelings for beauty, their appreciations, their perceptions, and their understanding of the place of art in life and of life in art, they therefore are bound to succeed. Not at all! Some of the most exquisite mental musicians, with souls keyed to the invisible, and filled with harmonies, have been most miserable performers! Some of the least sensitive mortals, who grasp only certain phases of beauty, have been able to move mountains and men because they were faithful to the minor requirements inevitable to him who is to succeed. Therefore, the youth who dreams beautiful dreams, and feels certain that the ability to so dream means that success is designed for him by heaven itself, would better remember quickly that dreams, after all, are the heritage of ten where ability to master homely details is the talent of one.

"But this talent for detail, about which we hear so much, is one of the few 'talents' that may be acquired. I have no patience with one who fails because he has not this talent. He is like an actor who breaks down, not because he lacks dramatic instinct but because he forgets his lines. I have heard boys say, not in America, as it happens, though I have no doubt they say it in this country as well:

"'But an artist cannot so bind himself down. It is against every instinct of temperament that makes him an artist.'

"Of such a one you very often hear his friends and his family say:

"'He certainly has the artistic temperament. He cannot settle down to anything.'

“A boy or girl, or especially a musician, whose temperament is so artistic that he cannot settle down to anything, will probably go to his grave with an artistic temperament and nothing more; for, if he have the true temperament of the artist, he will be able to adapt himself to anything—even detail—and will be able to settle down to carrying coal, if necessary, to enable him to reach his final goal. How much more easily, then, will he be able to bring himself to give attention to any of the details of preparation for the practice of the special art which he professes to love!”

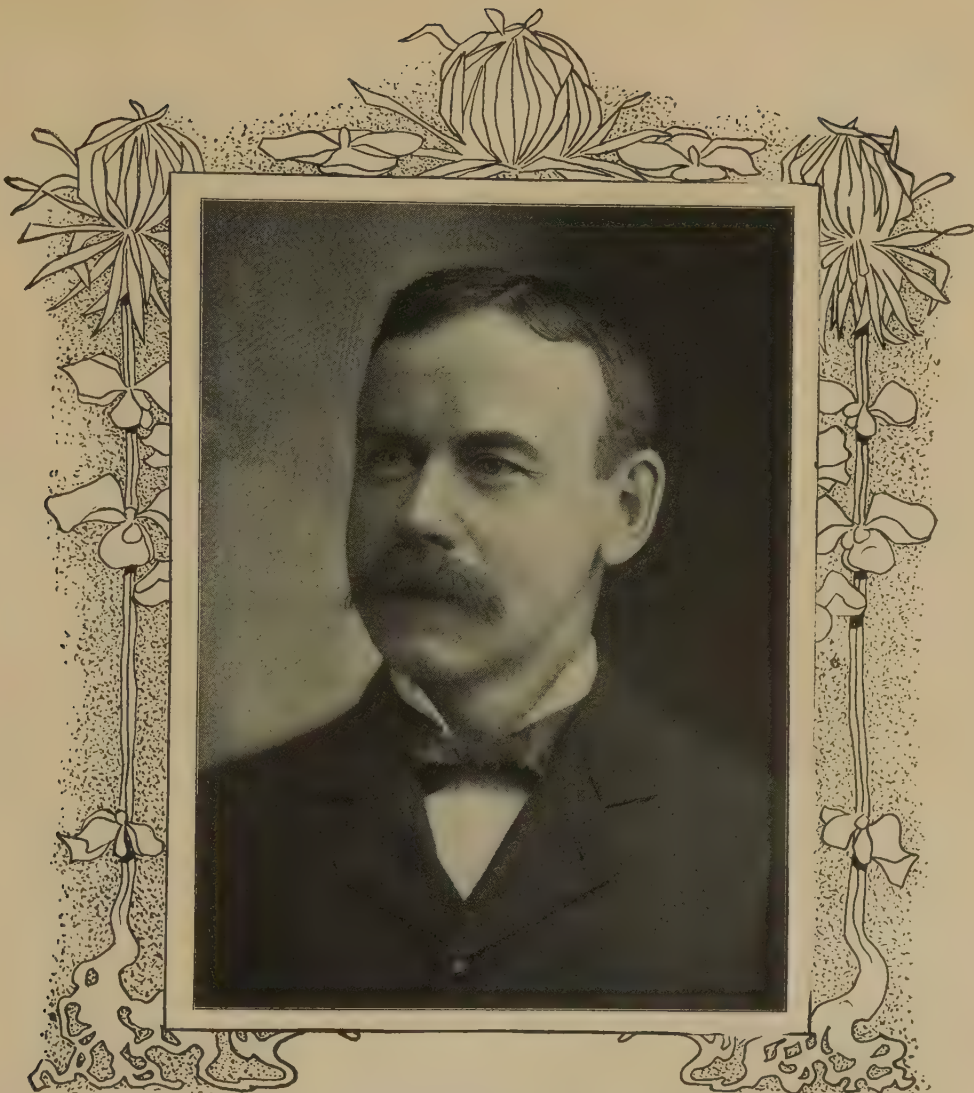
THE SPUR OF FAILURE.

In Mr. James Lane Allen there may be genius, but the largest element in that genius is an ability to persevere and work and adapt means to ends, as we may learn from a statement he made in an interview:

“How did I begin to write? I will give you the facts, and you can draw your own conclusion. The first story that I sent to ‘Harper’s Magazine’ was accepted. I have never wished to lay eyes upon it since. The first one that I sent to the ‘Century’ was accepted. That is also now happily forgotten. After these, I wrote several stories, which I offered to one of these magazines. Every one of them was declined. Between the first two acceptances and the third acceptance there was an interval of about three years, during which time I wrote and wrote in vain.

“Did not the failure to follow up my first success discourage me? Yes and no; it discouraged me, as it demonstrated that I was not yet able to write anything fit for print. It encouraged me—well, some of us only begin fighting after we have been wounded, and perhaps I felt encouraged for the reason that, the more I was defeated, the more determined I was to succeed; and this determination brought into the conflict better fighting powers, more of the elements that are entitled to succeed.”

Mr. Henry Merwin Shrady, who at twenty-seven rose on the world as a sculptor, through his work exhibited at the Buffalo Exposition, trained his genius at odd hours till he could give himself up entirely to his art. And these words from him show how he treats himself:



FREDERIC W. ROOT.

"Tact is the quick perception by which one avoids what is rough and employs what is opportune in his dealings with others. Where kindness and intelligence are united, tact is the natural result. But from whatever motive it be cultivated, it is the social lubricant without which 'getting on' is mostly friction."

Mr. Root was born in Boston, 1846; descended from musical ancestors through both mother and father; is the son of the famous George F. Root; was taught by his father and other eminent musicians; is distinguished as organist, vocal teacher, composer and writer and lecturer on musical themes; with his great versatility he combines severe tastes, yet genial sympathies.



DR. F. W. GUNSAULUS.

"Under the open sky or in the quiet retreat, every one must sometimes spend a while alone, to see the vision of his possible future and distinctly hear the voices that call him to struggle and to victory."

F. W. Gunsaulus.

Born in Ohio in 1856; graduated at Ohio Wesleyan University 1875; pastor in Newton, Mass., Baltimore and Chicago; President of Armour Institute of Technology, Chicago; author of biographies, histories, romances and poems; one of America's foremost orators.

“Talent may be born, but it depends upon your own efforts whether it comes to much. I believe that if your hobby, desire, or talent, whichever you wish to call it, is to paint or model, you can teach yourself better than you can be taught, providing you really love your work, as I do.”

The unusual man is beset with more than the usual temptations. He can easily be improvident, vindictive, too emotional, too egotistic. He usually has a very delicate nerve tissue that readily responds to unwholesome excitement, and suffers most keenly from dissipation or disappointment. He is an uncertain and dangerous element. Of all men, he most needs to get himself well in hand, form good habits. He has greater power and should feel greater responsibility for the right use of it. Often he feels absolved from any obligations to his fellow men because of his superior endowments, when he should feel exactly the opposite way. More geniuses are wrecked in proportion to the number of them than any other class of people, and more of them suffer humiliating sorrow. From “Conkey’s Home Journal” comes this idea about “The Sorrows of Genius”: “Homer was a beggar; Plautus turned a mill; Terence was a slave; Boethius died in jail; Paul Borghese had fourteen trades, and yet starved with them all; Tasso was often distressed for five shillings; Bentivoglio was refused admittance into a hospital he had himself erected; Cervantes died of hunger; Camoens, the celebrated writer of the ‘Lusiad,’ ended his days, it is said, in an almshouse, and, at any rate, was supported by a faithful black servant, who begged in the streets of Lisbon; and Vaugelas left his body to the surgeons, to pay his debts as far as the money would go. In England, Bacon lived a life of meanness and distress; Sir Walter Raleigh died on the scaffold; Spenser, the charming Spenser, died forsaken and in want; the death of Collins came through neglect, first causing mental derangement; Milton sold his copyright of ‘Paradise Lost’ for \$75, in three payments, and finished his life in obscurity; Dryden lived in poverty and in distress; Otway died prematurely and through hunger; Lee died in the streets; Steele lived a life of perfect warfare with bailiffs; Goldsmith’s ‘Vicar of Wakefield’ was sold for a trifle, to save him from the grip of the law;

Fielding lies in the burying-ground of the English factory at Lisbon, without a stone to mark the spot; Savage died in prison at Bristol, where he was confined for a debt of \$40; Butler lived in penury, and died poor; Chatterton destroyed himself."

If the unusual man is one with special gifts for business he has a mighty and a useful power that should thrill him with a sense of responsibility.

THE UNUSUAL MAN'S RESPONSIBILITY.

If the unusual man is one whom we call magnetic, he has perhaps the most dangerous yet most useful form of endowment. Professor Walter Rauschenbusch has such a beautiful and well-put article, "To the Magnetic Man," in the "Sunday School Times," that it will be quoted almost entire here:

"You have a very wonderful gift. You come near men, and their hearts are like wax in your hands. You beckon them, and they follow. I do not know how you do it, whether it is a power of body or soul or both. Probably you do not know yourself. You simply do it. Other men say the same things that you say, and say them more clearly and temperately, but their hearers are indifferent. God dowered you with this great gift in your cradle, and withheld it from others, and though they seek it with tears they cannot gain it.

"It gives you power. If you proclaim truth, it comes over men unawares, and leaps the fortress walls of their heart before they know it. Their prejudices evaporate; their ancient resolutions melt like a mud wall in a tropical rain. Your enthusiasm is like a tongue of flame that sets others afire. They have to see things as you do. Men date epochs in their lives from the time when they meet such men as you, and the colder, sterner natures, who have labored for them and taught them, are passed by and forgotten, though perhaps in the sight of God their truth is purer and their faith more genuine. When truth and holiness combine with natural magnetism, miracles happen. Many of the great leaders of God's people were evidently magnetic men. John the Baptist was, and both Peter and Paul, and Stephen and Apollos, and Athanasius and Chrysostom, Savonarola, Luther, Whitfield and Moody. The kingdom of God is richer

for the work of the magnetic men who kept their power to serve God.

"But this is my message to you—that temptation ever goes with power.

"The physical qualities which form the basis for magnetic force also furnish the basis for physical temptations. If the emotions of a man are strong enough to carry others off their feet, they may come to carry him off his own feet.

"But the temptations of the soul are subtler. When a magnetic man finds himself constantly doing what others cannot do, he realizes his gift, and is lifted up in the pride of his heart, as if he were his own maker. But humility is the condition of further supplies of strength; God 'giveth grace to the humble.' Pride goes before the fall. It is the unconscious naturalness of the magnetic man which is irresistible. Let him exercise his power consciously, and the heart is cut out of it.

"Then, perhaps, he slackens his intellectual work. Why should he dig for dry facts, and test the argument he forges, before he works it into the bridge of reasoning? His power does not seem to rest on facts and logic. A warm shake of his hand makes a dubious hypothesis look as strong as a fact, and his winning smile helps the lamest logic to its feet. And so his ideas cease growing and his mind is mummified. But in time men feel it. They know him by heart, and the old thrills begin to fail. He has to pass on, or else they pass on.

"Beauty is a sore danger to a girl. Why should she enrich her mind, or learn to be gentle and lovable, when her dimples and that arch turn of her head do the work so satisfactorily? But when the dimples have lengthened into creases, and the arch maid has become an ignorant and conceited woman, she sees the homely girl, who had to earn all the affection she got, and who learned to think and serve and love, ruling her loving subjects like a wise queen.

"So it is with the magnetic man. Woe to the man who presumes! The level road is the hard road at last. It is hard to be kept down by lack of gifts and opportunities. It is harder to be tripped up by your own strength, and to be conquered by your own victories."

CHAPTER XXXVII.

RECREATIONS.

A RECREATION is something that recreates. Recreations are a necessity, for there is a constant exhaustion going on, and the waste must be repaired. Muscles are ever giving out their strength as we toil; nerves are depleted of their vitality; spirits are ever growing weary, so there must be a constant re-creation. This must be daily, as there is a daily giving off of power, and there come periods of especially rapid exhaustion when extra time must be given to recreations and extra methods used. In the intense and strenuous life of this twentieth century the expenditure of all kinds of vital force is tremendous, and wise attention must be given to the matter of recuperation. "We do not work in order to play, but we play in order to work." The greater one's share in the world's work, the greater is his need of recreation.

As the object is to re-create, after exhaustion, it is perfectly reasonable that if a recreation does not re-create it has the wrong name and its use ought to be discontinued. Food is designed both to satisfy hunger and to invigorate the body, but if an article of diet is found to be a success in neither particular there is only one thing for a sane person to do—quit eating it. If any so-called recreation does not re-create, the sane and rational course to pursue is equally clear. Recreation must be constructive rather than destructive. Whatever weakens the body or dulls the brain, or stupefies the conscience, or blurs the eye to noble vision, or diminishes one's alacrity for life's tasks, or lessens one's power to resist temptation, is destructive, whatever it may be called. In the language of Dr. R. W. Dale, "The object of all recreation is to increase our capacity for work, keep the blood pure, the brain bright and the temper kindly and sweet."

There are recreations, ordinary and extraordinary. Among the former are resting, eating, drinking, sleeping and change of work, usually very pleasant and effective. If your toil has been chiefly

physical, a change to the purely mental or religious not only restores you but brings you to a sane equilibrium and restores the balance of power. And physical activity is often a wholesome and happy reaction from the serious drafts upon mind and heart.

There must be recreations that we sometimes call amusements. They are necessary. God wants us to have them, for he has put within us the playful and the humorous. It is also clear that they should only be used as recreations, and not as a habitual business, for then they would be destructive to health of body and mind and heart, as well as an intolerable weariness. No great man in any line of endeavor was ever a devotee of pleasure. Only those forms of amusements are to be used which do really recreate.

Some things pass as recreations that are only vices—gambling, drunkenness and unchastity. They are unquestionably bad—a violation of God's law and man's law, a sin against self and against society. Against these one should not need to be warned, yet, alas, temptations are so prevalent, insidious and determined. Traveling young men especially meet them. At the hotels and on the cars they hear unchaste conversation and are often asked to join in unchaste conduct; gambling games are often gotten up; drinks are proposed, all as a recreation after the strain of business.

SUIT THE SPORT TO THE MAN.

There is manifold and far-reaching value for the whole nature in physical recreations. Innocent games and sports are plentiful both for summer and winter, and they are medicine for the body and for the "mind diseased." Ball and tennis and bicycle and croquet and golf and cricket and innocent forms of systematic athletics are too available to be slighted with impunity. Hunting and fishing out in the fields and forests are worth more than medicines.

President Wayland, when asked what pleasures he would recommend, said: "Take a walk." Thoreau used to say that he considered a walk "the height of felicity." Some one said that the devil never goes horseback riding, and therefore I recommend horseback riding. Dr. Munger says: "And there are the athletic sports, and the broader fields of the arts, fine and mechanical, the turning

lathe, music, books, pictures, science—the keen and unanxious joy of the amateur awaits you in each.” There is recreation in communing with nature, which is not only inspirational but often curative of stubborn physical ills and mental ills as well. Travel is both an education and a recreation. It may be expensive, yet the money saved from cigars and beer and balls and theatricals and confectioneries and extravagant dress, would enable many a one to travel all over our land, and take in Europe besides.

RELIGIOUS RECREATIONS.

Religious work, with its manifold excitations to dormant powers, its healthful reaction from too great self-concern, its rebukes to evil and encouragement to the good, is attractive as a very high recreation and as a necessary complement to the religious experience. The prayer-meeting may be a recreation to every power of body and heart and mind, because it increases vitality at one of life’s centers. A few days spent at some convention of Christian workers, like the Y. M. C. A., or some one of the young people’s societies, are worth more and cost less than the same length of time spent in revelry at a fashionable watering place. A young man who has a Sunday school class of boys or girls can get more joy and recreation by visiting them in the evening than by spending the evening at cards or balls or theaters.

And there are music, reading, conversation. This offers a very attractive bill of fare to one who hungers for pleasure. You can have music, if not alone, then with your family, or friends, or in clubs or choruses. Almost every week you can find something entertaining in the way of music. Music possesses therapeutical virtues that have never yet been fully exploited. Instead of dissipations with wine and waltz and wantonness, recreation with music would be a restorative process to nerve and brain and hope, enkindling the creative imagination and toning the temper to happier and holier moods. Beethoven said: “Music is like old wine, inflaming men to new conquests, and I am the Bacchus that deals it out to them.” The possibilities of reading as a means of reaction from weariness are so great as to be exciting. In the best books you get

not only ideas but men, and the best men of all history and the best men in their best moods. You can buy books so cheaply, borrow them so easily, have access to libraries so conveniently, that it is, in the truest sense, immoral—and in a high degree so—not to do some reading, especially when it is so needed as a means of recreation.

Visiting for the purpose of chatting on small and inconsequential themes may be common enough, and such chat may be a “weariness to the flesh,” but conversation on large and vital matters, which leaves each party in possession of larger ideas and more abundant life—that is worth visiting for. Young men who have forethought about other things should provide for evenings of conversations with friends as a means of freshening and inspiring themselves. They should make dates with their friends, not to go to theaters or play dissipating games, but to converse.

QUESTIONABLE AMUSEMENTS.

These are some of the unquestionably good recreations. I have already spoken of the unquestionably bad things that are called recreations. There are some things that are debatable, and here is where you must be thoughtful and careful and conscientious, remembering that your recreations are to react on your character, your influence, your family and your friends.

Take the three about which there is most discussion—dancing, card-playing and theater-going. About them all, it is important to ask certain vital questions. What is the consensus of opinion among the best, most normal, most wholesome specimens of Christian people? What effect does your participation in these pleasures have on them—does it please or grieve them? Would you like to see your loved ones and your fellow Christians and your pastor engage in them? What sort of people are most addicted to them? Could you make a better use of your time? Do they really serve the purposes of recreation? Do they tend to become habitual? To quote from Dr. Munger again:

“When amusements dominate the life; when they consume any considerable fraction of one’s time or income; when they are found

to be giving a controlling tone to the thoughts; when they pass the line of moderation and run into excess; when they begin to be in any degree a necessity—having shaped the mind to their form—they grow vexatious and become a difficult factor in the adjustment of conduct. I wish young men were so devoted to their callings that they would feel but slight interest in popular amusements of the day. I wish they had such a sense of the value of time, when devoted to books, that they would not waste their evenings before minstrel troupes or in games of any sort. I wish they were so sensitive to place and company that they would avoid the common billiard saloon. I wish they were so thrifty of money and so careful of health and so sensible on some other points that the all-night ball would be out of the question.” Further, Dr. Munger says “that they do not represent very high phases of conduct, and that an atmosphere not the purest invests them.”

For closer inspection look at the matter of dancing. Assuming that there is no harm in moving about on the floor with other people, and in regular rhythmical fashion and to the sound of music—yet in round dances the two sexes come into positions that are not right. That settles the question, and there is no need to go further into the subject to show the harm that might come and does often come from that. It might be further said that as a matter of fact, and invariably, as one’s devotion to his fellow man and his usefulness increases his fondness for dancing decreases; and, on the contrary, the more devotion to dancing the less to lofty humane enterprises. And still further, intellectual acuteness and brilliancy decline as dancing increases.

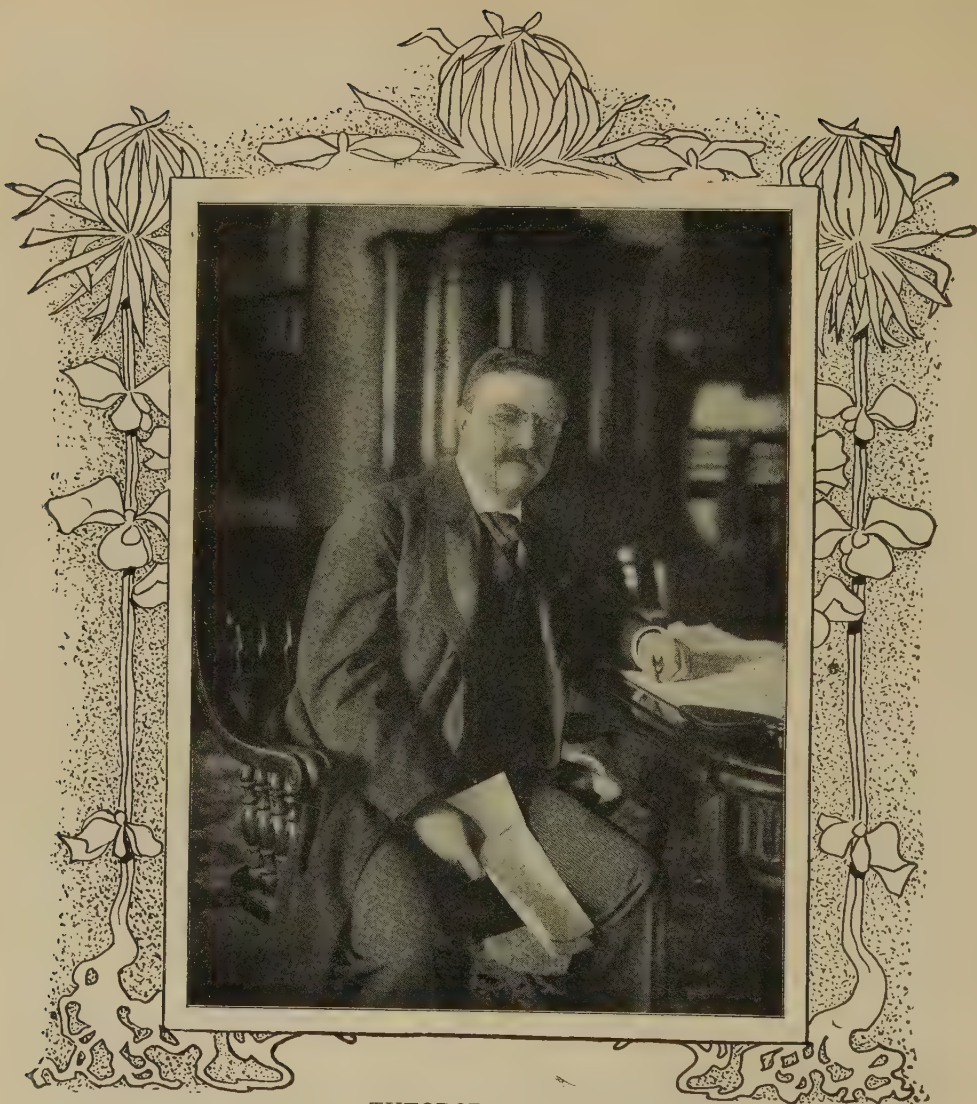
If you look at card-playing closely you may not be able to say that it is essentially wrong in itself to work out certain points by means of colored and figured cards. Let us not discuss that particular phase of the matter, but allow me to ask several questions; cards being the chief instrument for gambling, when a young man learns to play is he not equipped for it? Does he not put himself in the way of temptation, and find it easier to yield to the temptation? If so, we are unalterably set against it. If the playing of a social game is likely to create in any one a passion for gambling or give



SENATOR ALBERT J. BEVERIDGE.

"Young men should take care of their health; they should be infinitely industrious; they should avoid bad habits as they would avoid serpents and scorpions; they should be true to friends, even to their own temporary disadvantage, and above all, be absolutely honest and sincere. A reputation for honesty, courage and sincerity is the most valuable asset a young man can have."

Senator Beveridge was born in Ohio, 1862; worked as plowboy, railroad laborer and teamster; graduated at De Pauw University, 1885; practiced law at Indianapolis; elected to U. S. Senate, 1898; orator and writer.



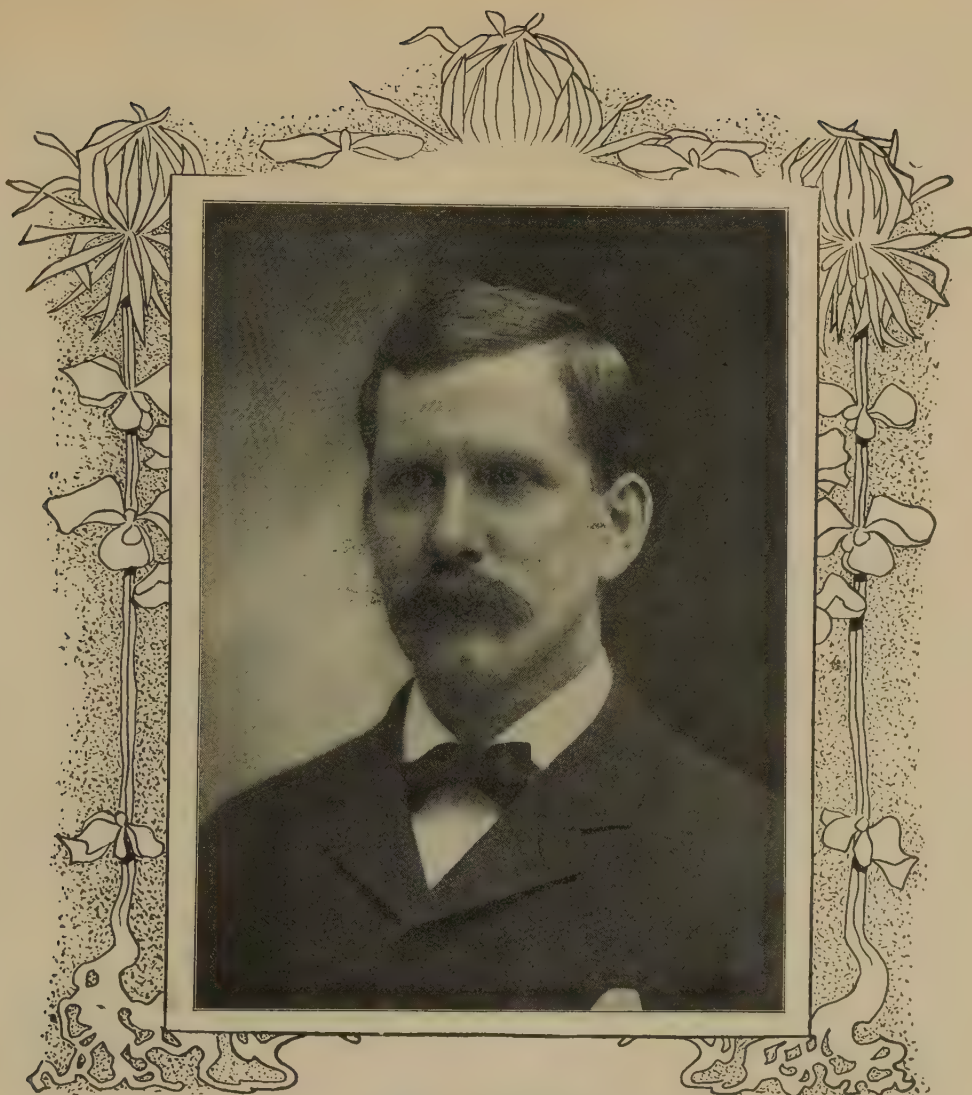
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THEODORE ROOSEVELT.

"The power of using the chance aright comes only to the man who has faithfully made ready himself and his weapons for the possible need."

Theodore Roosevelt

Born in New York City, 1858; graduated at Harvard; ranchman in the West; civil-service commissioner and President of New York City Police Board; Colonel of Rough Rider Regiment in war with Spain; Governor of New York; Vice-President and President of United States; author of many volumes.

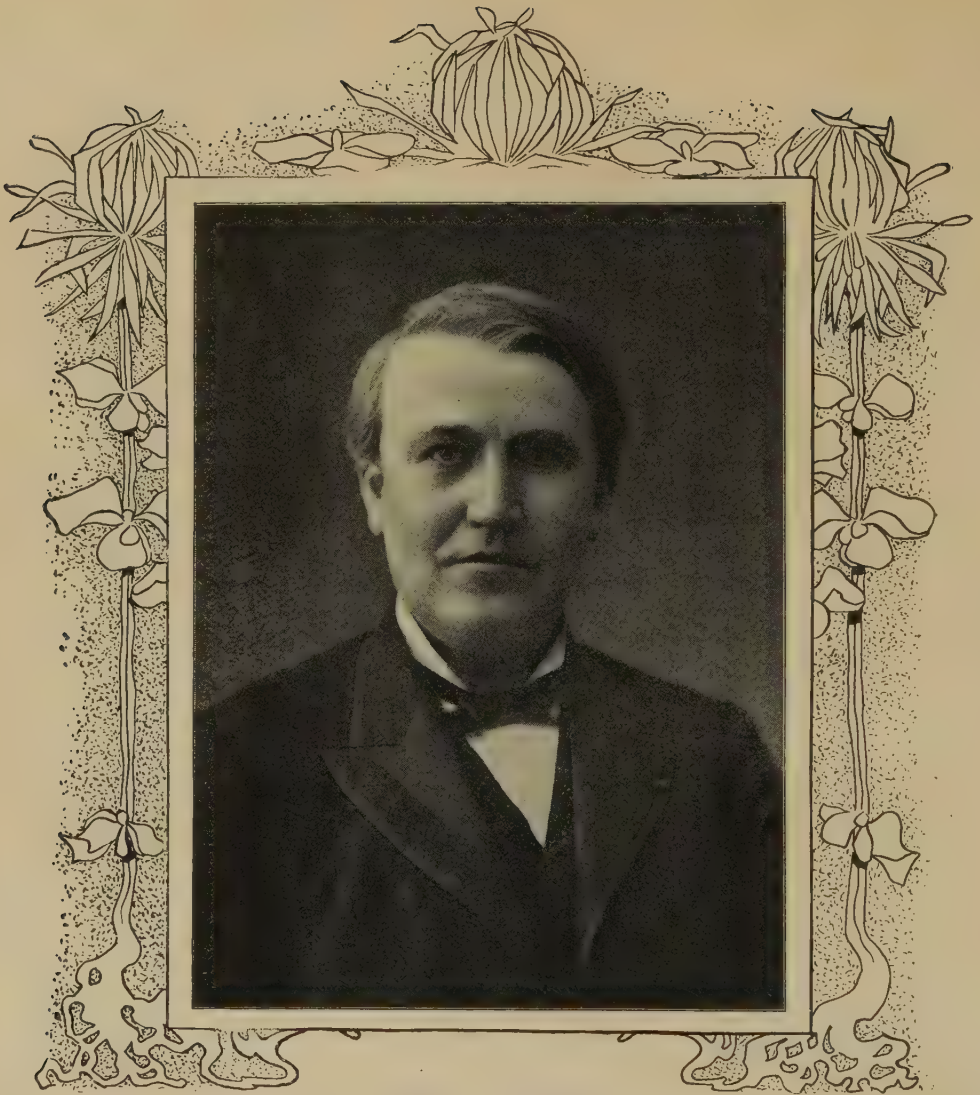


MURRAY CARLETON.

"As the finest and purest ore is produced by the hottest furnace, so the most valuable knowledge is obtained from the crucible of experience, for thus does knowledge pass into wisdom. The world with its varied employments is the greatest of all universities. The opportunities for the young man of courage, integrity and perseverance are limitless; yet they require that he convert them into experience as he advances."

Murray Carleton

Mr. Carleton was born in Maryland; educated in the public schools; has been for a number of years a prominent citizen of St. Louis; is president of the Carleton Dry Goods Co. and the St. Louis Transit Co.; superintendent of Sunday School and prominent in benevolent and religious work.



THOMAS A. EDISON.

"Genius or talent produces no results without dogged perseverance and very hard work."

J. A. Edison

All the world knows his career as newsboy, telegrapher, inventor of electrical machinery and organizer of great business enterprises to utilize his discoveries and inventions. He is constantly working out new ideas in his laboratory at Orange, N. J.

him an equipment for it, we will play no cards while the world stands. Does not the habit of playing lead, almost of necessity, to what is called progressive euchre? And has not that game an element of gambling in it? Every one of whom I have ever inquired says so. Then we will not play cards.

To quote further from Dr. Munger concerning the playing of cards: "As a means of gambling, as a waste of time, as taking the place of rational society—for a whist party is an organization of inanity—they cannot be too sharply condemned." The debauchment of conscience, the loss of self-control, the cultivation of ill-temper that go on in progressive euchre clubs, is enough to make angels blush and weep. If your practice of this game makes it even possible that your influence will ever lead just one mother's boy to become fascinated with gambling, I know you will scorn to ever engage in it. Those who do most for the minds and the morals of their fellow men do not play cards. Miss Frances Willard says: "Modern gymnastics are doing all the good that is ever claimed for the dance—they impart a graceful carriage. The bicycle is carrying people away from the matinee out into heaven's great playhouse under the open sky. As for cards and dancing, their international poverty will sink them as the people become more intelligent."

ABOUT THE THEATER.

Something about the theater: I will not denounce every play and every player as bad. Confessing that some few plays might be clean and wholesome, some players pure and worthy, I yet have these accusations to bring against the theater: In the first place, it ruins a large number of the actors and actresses. I will not go into particulars nor proofs. I only assert, and every one knows that my assertion is true. Any calling, having in it elements that are destructive to the chastity and nobleness of men and the modesty and purity of women is your enemy. This is due to their associations; their peculiar temptations; the character of the plays they have to work through, like raking through filth, ninety-five per cent of which are not clean enough to be read aloud in your family circle.

To personate characters whose main business is to assail domestic purity, scoff at manly piety, profane God and His day, make a lewd jest of woman, honor vice and make a joke of sin—is to grow like those characters. No brother wants his sister made the gazing stock of leering, lecherous, bestial eyes; then, of course, you do not wish to have some other brother's sister exposed to such view.

In the second place, its effects on the attendants are bad and degrading. It arouses sensibilities of the lowest kind and makes them cry for gratification. To quote the words of Dr. Munger: "The appeal to the sensibilities is excessive; the scenic cannot be made a vehicle of moral teaching because the medium is one of unreality—in fine, because it is acting. What emotion does the theater not stir? What good purpose does it confirm? Hell opens up on the stage and swallows up Don Giovanni, but what rouse leaves the house with altered purpose? The claim of the theater to be a school of morals is false, because it cannot, in its very nature, be a teacher of morals." It corrupts the moral tastes, gives false views of life, and creates in you sympathy for the criminal and the "villain." It excites feverish thirst, and the saloon is always near by to gratify that thirst. It makes you indifferent to the misfortunes and sins of women of one class, and therefore of every class. From the theater many start a downward career.

The stage cannot be reformed, because it cannot be made a teacher of morals. To quote again from Dr. Munger: "Aside from the moral contamination incident to the average theater, its influence, intellectually, is degrading. Its lessons are morbid, distorted and superficial; they do not mirror life. If under these conditions you see fit to attend, let it be no reason for visiting the average theater, nor let it represent habit. The popular amusements should not be made habits; it is recreation—a very different thing—that should be made habitual. The dance, the game, the play are not the stuff out of which manhood is built."

Dr. Munger makes this further vital distinction as to the nature of these three amusements: "The amusements referred to, the stage, the dance, the games and things of like nature, are not to be regarded as true recreation or play. They do not rest one except as

change rests. They consume vitality rather than furnish a channel for it, and they cannot always from their nature be closely engrafted with daily life. They may serve as an occasional pleasure, but they cannot afford constant recreation, which every one must have, and can hardly have in excess. I would make the broadest and most emphatic distinction between pleasure derived from these amusements and enjoyment drawn from other sources. I mean by this distinction, getting our own natures at work in simple and pleasurable ways instead of looking for external excitement."

It will be seen that amusements and pleasures are only a small part of the broader subject of recreation. Once concede that you must bring to bear on the subject your judgment and your conscience, and that through your influence the interests of your Saviour's work on earth and the higher virtues of men and women are involved and you will not have great difficulty in determining your course of action. Inquire diligently of God's word. Question your conscience. Pray to God. Consult with your appointed counselor, your pastor. He will not be out of sympathy with you. He will try to understand your difficulties and lead you, not reproachfully, but lovingly, to the light. So many useful and good recreations are available that no one can afford to make use of the injurious.

CHAPTER XXXVIII.

THE MIND'S SERVANT.

THE body is the servant of the mind, a real, not an imaginary servant, and it must be absolutely under the control of its master. Sometimes the mind is under the control of the body, and the body is controlled by two or three of its bad impulses.

It is, first of all, the instrument by which the mind and the outside world get together, and, in its normal state, it is fully adapted to its mission. The soul made in the image of God was domiciled not in a hovel but in a palace, with a patrician, not a plebeian servant. It required such a body. How admirably adapted that body is to the service of its master! If the royal master wishes a sight of the distant scenes, his royal servant is ready, not with one eye but with two. If he desires to hear the world's sweet music, its servant furnishes two ears with which to gratify that desire. If he wishes to catch the sweet odor of the flowers, a full set of nerves is ready, in each nostril. If he wishes to change location, the nimble body transports him without a murmur. When he wishes to think, the delicate nervous tissue called the brain is ready as the organ of thought. If he wishes to speak his thoughts and manifest his feelings, there is a set of most wonderful vocal organs ready to give exact and powerful expression to every thought and feeling. Whatever it would do, its servant, the body, has the power to execute any of its master's orders. But, like all good servants, the body must be absolutely under the control of its master.

The mark of its master is on the body. It is not a mark stamped on from without, as the western cattle are branded with the names of their owners, but the mark is written from within, in nerves and muscles and features. The mind marks the face with its joy and its distress. Dr. Trumbull has these strong words on the subject of the human face:

“Milton sings of the ‘human face divine.’ No material form so combines the lineaments of the divine as does the human face.

Neither the face of the sky nor any of its 'bright particular stars' so reflect the divine image and glory as does the 'human face divine.' Behind the human face sits an invisible, intelligent, free spirit, a finite personality, bearing the impress, and, through the expressive face, revealing the divine personality. No unthinking creature, no matter with what grace and beauty adorned, can so portray the divine intelligence as that which can 'think his thoughts after him,' and hold conscious communion with him.

"Man is such a conscious intelligence. He cannot only reflect the glory of God as can the stars, but he can feel, as the stars cannot, a conscious fellowship with the infinite Creator. Moreover, he is so constituted as to reveal in feature, form and speech the wonderful, mysterious play of thought and feeling as these arise and change in the soul. His face is the mirror of the invisible, immaterial spirit which sits behind it, and expresses itself in a thousand subtle, indefinable ways through it.

"It is a curious and instructive fact that the means by which faces are recognized, and their language is communicated and understood, are so subjective and subtle that, except in a most imperfect and largely incomprehensible way, language refuses, from sheer inability, to tell what is seen and felt and understood in conversation. No detail of description can so make us see the face of an unknown person as to enable us to recognize it without a personal interview. Language, with all its wonderful power, is thus seen to be but a partial and imperfect medium for the transmission of our impressions. The face, open, free, transparent, must tell the full soul."

THE MARK OF SIN.

One of the saddest sights to be found is the endless crowd of men and women on our streets whose faces tell of discontent, sorrow and sin. The diseased mind is signaling the outside world through every feature and expression of the face. Nature, to begin with, gives us our features, but the mind, working from within, both develops and adorns those features. One can almost say that the mind chisels out the body. It influences the bearings of the body and its habits.

The body serves its master by expressing it. The deaf and dumb express by sign language, by the posture of the body, the gestures of the hand and the expressions of the face. The voice and face express the mind's thoughts and feelings, and without them it would be helpless.

THOUGHT AND GOOD EATING.

The body also serves by giving vigor to the mind. The intellect is often credited with what the body does, for it furnishes vigor to the nerves, they in turn invigorate the brain, and it imparts its strength to the mind. Great thinkers are, as a rule, great eaters, though not gormandizers. One of our close students said one day in my presence: "We Americans will never equal the Germans as thinkers till we become better eaters." Bad food makes bad blood; bad blood makes feeble brain; a feeble brain is a poor instrument for the mind. Some few students have gotten through college on scraps of food, picked up here and there, but they usually wreck themselves in doing it. Their thirst for education is admirable, and their self-denial sublime, but their wisdom is not commendable. They should stop a year, now and then, and make money enough to live better while they are studying.

This servant of the mind must be as powerful and capable as possible. It must, as far as possible, have quantity and quality and culture. Other things being equal, the big body means a big brain. Dr. Dudley A. Sargent, professor of physical culture at Harvard, says:

"Dr. William T. Porter found, from the data obtained by the examination of thirty thousand school children in St. Louis that, among the pupils of the same age, those who had succeeded in getting into the highest grades were the tallest, and weighed the most, and that those who were in the lowest grades were the shortest and weighed the least.

"In 1896 Dr. Porter's discovery was confirmed by Charles Roberts of England, who made a similar investigation with the school children of London. Mr. Roberts found that there is a definite relation between size of body, as determined by stature, weight and chest girth, and precocity and dullness of intellect in children.

“In other words, it has been found that, at corresponding ages, the more intelligent classes are taller and heavier than the less intelligent. The same conclusion has more recently been reached by Gratsianoff, in Moscow, Russia; by Dr. Hastings, in Omaha, Nebraska; by Dr. Christopher, in Chicago, Illinois, and by Dr. Beyer, in Cambridge, Massachusetts. If similar observations are made on a large number of school children in any city in the country, it will invariably be found that those who are the most successful in their studies have the best physiques, as shown by their superior height and weight for their age. As an illustration of the influence of judicious physical training upon a dull and sluggish state of mind, the experiments tried at the Elmira Reformatory, in New York, in 1886, under the direction of Dr. Hamilton D. Wey, give us most convincing evidence. Dr. Wey selected some half dozen of the most obtuse dullards that could be found in the reformatory, and had them put through a special course of vigorous physical training for one year. This class began at once to improve mentally and morally, as well as physically. All of them made such successful progress in their studies as to warrant their promotion from the lowest into the higher grades, and most of them maintained their improved mental standing after the period of special training had elapsed.

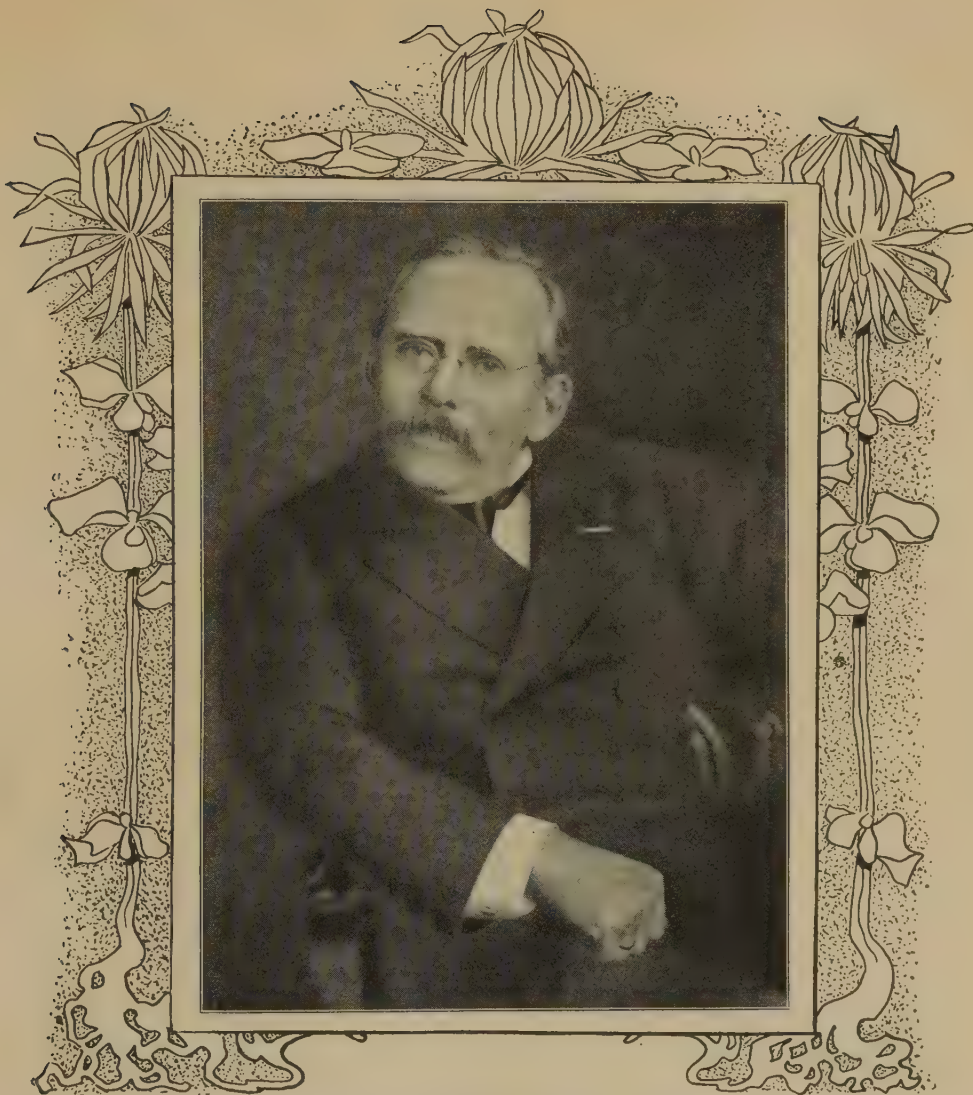
“In any of our large cities it will be found that the so-called poorer classes are not only poor in the external evidences of wealth, such as comfortable homes and valuable properties, but they are actually poorer in person than their well-to-do and more successful neighbors. There is a difference of five inches between the average statures, and twenty pounds between the average weight, of the best and poorest-nurtured classes. We also know that criminals and lunatics average less in height and weight than the general community, and that there is an ever-widening gulf between the physical and mental stamina of the highest and lowest stratas of society. The relation between a good physique and high mental attainments, as shown by great nations, communities and large groups of men, is a little more difficult to show in individual cases, because there are so many exceptions. But this is true of any deduction that can be

made in regard to the human organism. If the student of biography will look up the life history of the men who have been the foremost leaders of the world, in every branch of service and kind of endeavor, he will find, almost invariably, that they have been men with sound bodies and vigorous minds. Among the men of world-wide fame possessing superior physique may be mentioned Plato, Demosthenes, Charlemagne, William the Conqueror, Martin Luther, Cromwell, Peter the Great, Samuel Johnson, Goethe, and Bismarck.

THE STRONG MEN LEAD THE WORLD.

“Walter Scott, Robert Burns, and Professor Wilson of Scotland, were distinguished nearly as much for their athletics as for their literary achievements. Peel, Brougham, Lyndhurst, Campbell, Bright, Palmerston, and Gladstone, and other great political and legal leaders of England, were all men of vigorous health and hardy physiques. So were the great political and pulpit orators, like Fox, Burke, and Chalmers of England, and Patrick Henry, Webster, Charles Sumner, Beecher, Chapin, Brooks, John Hall, and Dwight L. Moody, of our own country. The great founders and preservers of the nation, like Washington, Franklin, Presidents Jackson and Lincoln, and some of the chief justices, like John Marshall, Lemuel Shaw, John B. Gibson, and Samuel F. Miller, were men of powerful bodies, capable of great physical strength and endurance. Our great financiers, manufacturers, and successful men of affairs, like Vanderbilt, McCormick, and Huntington, were of sturdy stock and great constitutional vigor. So are Morgan, Carnegie, and the present-day leaders in the triumphs of gigantic business enterprises.

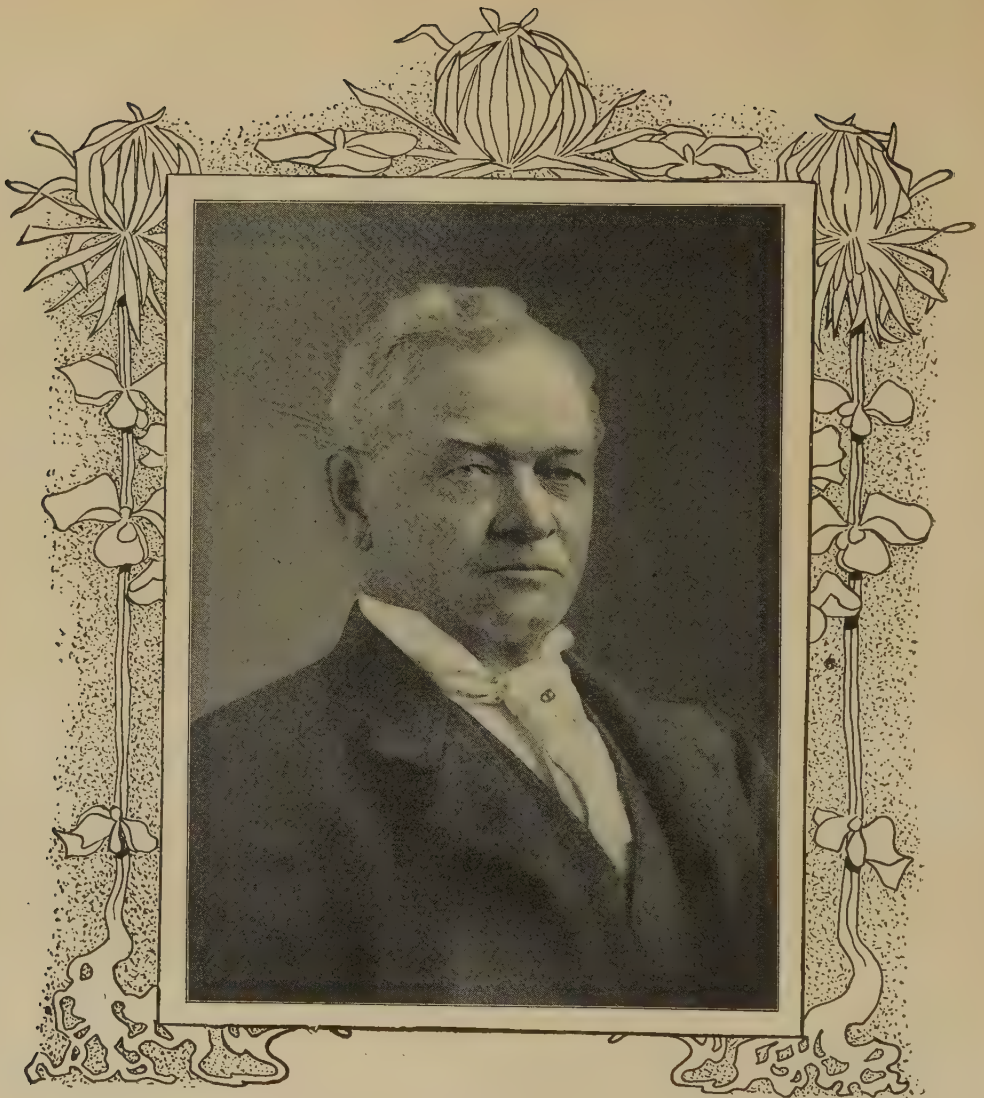
“The twenty-nine distinguished Americans whose names were selected to adorn the ‘Hall of Fame’ at the New York University, will be found to have been considerably above the average in height and weight; to have lived, upon an average, over seventy years; and to have been blessed with good working constitutions and very good health. It is true that many distinguished men, like Alexander, Napoleon, Milton, Wesley, Alexander Hamilton, Wellington, and General Roberts of South African fame, have been below the



JACOB A. RIIS.

"Tell your boys to have all the good fun they can, so they make things balance in life. By good fun I mean the kind they can tell their mother and sisters of. The other kind leaves a bitter taste in the mouth and bitter regrets lifelong after."

Mr. Riis is a native of Denmark. Has long been a resident of New York City. Served as reporter, policeman, reformer and friend of humanity. Is a good writer and lecturer. A very valuable contribution of the old world to the new.



J. V. FARWELL.

"A sound or whole mind must needs have a sound or whole body to live in. No good father or mother would think of raising a family of healthy children in a leaky house located over an open sewer. The mind lives in and should control the body in its food and recreations. The Holy Spirit must control the mind. Jesus alone can furnish the motive and the power."

John V. Farwell

Born in New York state, 1826; resident of Chicago since 1838; Indian Commissioner under President Grant; associate of Mr. Moody in Christian work a long time; promoter of Y. M. C. A.; very active in his church; writer on religious and economic themes; head of the great house of J. V. Farwell & Co.

average professional man in stature. In point of weight, however, it is a question whether they would not surpass the average. I think they would. Sometimes such eminent men as Herbert Spencer, Charles Darwin, and Francis Parkman, the historian, are brought forward as illustrations of men who have become distinguished and successful in spite of being in feeble health. They all had strong constitutions, and Darwin had a vigorous physique, which he inherited from his father. He practiced athletics in his youth, and so did Francis Parkman, who continued doing so until a few years before his death. They were all prodigious workers, and each one impaired his health by over-application and almost constant mental strain. As soon as they found their health impaired they conserved their vital energies by reducing their social and extraneous duties to a minimum, lived under the most favorable hygienic conditions, and devoted themselves exclusively to their special pursuits, which called, however, for a broad range of mental activity. By pursuing this method, they were able to accomplish an extraordinary amount of work, and to arrive at a tolerably good old age. Parkman lived to be seventy, Darwin to be seventy-three, and Herbert Spencer is still alive and active at eighty-two. Although these men had, respectively, functional disturbances of the special senses, stomach and nervous system, that impaired their efficiency in some directions, they could hardly be called invalids. Indeed, the great amount of mental work they did had its force-equivalent in the food they consumed."

KEEP THE BODY AT ITS BEST.

A servant must be trained. The more delicate its office the more exact its training must be. It must not lose its power in any form of dissipation. Tobacco is usually regarded as more or less innocent, yet it is extremely injurious to health. It usually requires the loss of the precious saliva, which is worth so much in the work of digestion. In smoking cigarettes the lungs are slowly and deliberately poisoned by nicotine, and feebleness is insured for the future. Even smoking, not accompanied by inhaling or spitting, is an excitement that robs the nerves of some of their precious power.

Insurance companies always make a difference on account of tobacco and liquor. Dr. Gibbins says: "Tobacco impairs digestion, poisons the blood, depresses the internal powers, causes the limbs to tremble, and weakens and otherwise disorders the heart."

Tennyson and Gladstone may be contrasted. Tennyson grew feeble from smoking; Gladstone retained his strength and buoyancy to the last. Holmes, Howells, Mark Twain, Darwin, Tyndall, and other great men too numerous to name, give unequivocal testimony that stimulants are disastrous to literary work. Drink debilitates the body. It destroys the fineness out of which the poetic and artistic genius comes; it deadens sense of responsibility; it makes the heart cruel and diabolical. The physical basis of all intellectual and moral and spiritual worth is disastrously degraded by drink. "No drunkard ever painted a Madonna or chiseled a great statue or mastered a great and successful business. To do so was impossible, because these require a clear head, sharp eyes and a steady hand."

The body must never lose any of its power through unchastity. There are many men about us, broken down and prematurely old, who would now have been youthful and buoyant had they kept the body under the control of the mind and lived above its bestial pleasures. It is easy for any young man to fall into debasing indulgence, but it is impossible ever to repair the injury to his nerves, his mind, his heart, and his whole character.

The body must never be allowed to contract disease when it can be avoided. "A sound mind in a sound body" is a worthy old maxim. The Greeks put so high an estimate on health that they deified it under the name of Hygeia, the goddess of health. So important is health that God gave to the Hebrews an elaborate sanitary arrangement for the regulation of the public health, and they were the first nation in the world to adopt sanitary measures in behalf of the public at large. At the present time we are familiar with the idea, and we are making the body the subject of scientific study, with a view to preserving and developing it. It may be that we are overdoing athletic culture at our colleges, but even that is better than the utter disregard of physical health which educators

and students used to show. A strong body, well trained in the gymnasium and on the athletic field, is not only a better servant of the mind, but is a safeguard to the morals as well. The body whose owner sits and studies all the time and indulges imagination in all directions, is often robbed of its power to protect him from sin. It was a student of this kind in one of our colleges who sprang to his feet one day with an insane yell, demented, as a result of vicious practices. Had he taken training in the gymnasium and shut up his books at the right time he would have kept his mind from himself—would have had will power and nerve force to resist temptation, might have developed a great body, a great mind and a noble character. When Wendell Phillips left home as a boy to go to college his mother said to him: "My son, keep your linen clean, read your Bible every day and let plenty of fresh air into your room." Said Napoleon: "Water, air and cleanliness are the chief articles in my pharmacopeia." Governor George P. McLean of Connecticut says: "The young man of today must sleep with his window up. He must breathe fresh air and pure air, and never forget that liberty is as necessary to social respiration as oxygen is to his own."

Thank God for the gymnasiums, not the gymnasium of the immoral athletic club, where liquors are sold and impurity cultivated, but the gymnasium that is surrounded by noble influences and patronized by brave, pure young men, such as we now have in most of our colleges and Young Men's Christian Associations. The body must be kept healthy and active. If it is limited by some hereditary infirmity, whether smallness or deformity or lifelong disease, you must accept the inevitable and make that body just as perfect as possible, and even try to turn its defects into virtues. Alexander H. Stephens was a pigmy in body but a giant in character. The poet Pope was small and a hunchback. The great missionary Judson had almost a boy's body. Dr. Geo. C. Lorimer, one of America's greatest orators and preachers, is below the medium size. While most of our greatest men have been robust, some have been small, and some have been lifelong sufferers from disease, but they have made their physical limitations an inspiration to the highest exertions. And yet, many people have physical limi-

tations for which they themselves are responsible. It is not a "mysterious dispensation at all, only a stupid, an inexcusable display of their own improvidence. Many men die from misuse of their bodies long before they have any right to die. The first President Harrison stood an hour and a half in the rain on the day of his inauguration without hat or overcoat. That is what killed him.

This servant must not only be healthy and efficient, but must be made as beautiful as possible. There is no sculptured dignity or painted beauty equal to that possessed by a manly spirit who occupies a noble body. But the real source of beauty is in the inner spirit. If it exists there, it will beam out through the face, transforming repulsiveness into attractiveness. The most beautiful face one ever sees is that which has caught the benignity and grace of the inner spirit. That comes from God. Moses' face shone with the rapture and exaltation that his spirit experienced, in the mount with God. Stephen's face took on such beauty even while he was being stoned to death that it shone as if it had been an angel's face. If purity dwells within it will refine the face. When unselfish ideals and purposes are cherished in the heart, good will beams from the face.

THE WITNESS OF THE FACE.

"Selfishness wipes out the soft and tender lines and leaves the cheeks faded and cold. Meanness degrades the majesty of the countenance and takes the kingly glory from the eye. Greed petrifies the features. Anger, nourished and cherished, writes itself upon the visage. Impurity of soul and life robs the expression of the bloom of innocence and hangs its telltale marks all about the face. A discrowned soul cannot long preserve in its palace the splendor and glory of its days of power and majesty. The inner life writes every line of its history on the features where the practiced eye can read its every word." Young ladies who want to be beautiful are very foolish to pursue a course of late hours and high living which destroys what inner beauty they have and renders it impossible to cultivate more. Young men should be handsome and should maintain good health first of all. Whatever destroys

vigor of body must be given up, whether late hours, liquors, tobacco, unchastity or overwork. If one is possessed, by nature, of a good figure, a well-shaped head, good features and complexion and a manly bearing, he is admirably equipped and is charged with a most sacred responsibility. The beauty should not lead to vanity, but to service, for God meant it so. If one has it not by nature, he may cultivate it, if he begins in time, so as even to change the features and make them grow according to a higher pattern. If one has not good health he may, by right exercise and right habits of body and mind, and by regularity in using the best means for acquiring health, come to possess it in a satisfactory degree. Cleanliness is an indispensable condition of beauty and physical power, for the double reason that it immediately affects the looks and indirectly the health. The dwelling houses of this generation are built with better bathing facilities than the houses of the past. Soap is one of the treasures of our modern civilization. Thus, with right care, lofty ideals and high sense of responsibility to God and man, must the body be equipped and trained for its great work of service to the mind.

CHAPTER XXXIX.

THE MIND'S TREATMENT OF THE BODY.

THE body must express the thoughts and sentiments of the mind; it must give vigor to the mind; it must be kept in a condition to do so by the mind itself. The control of the mind over the body is familiar as a fact, but we are more and more astonished as we learn the extent and character of that control. The body does not cease to be a reality on that account, but proves its reality by the very response it makes to the influence of the mind. A Hindoo idea has crossed the seas and sought to make itself acceptable to men and women in America, that there is no such thing as physical reality, and therefore no such thing as sickness and sin. It perverts the old Christian doctrine of a serene faith in God, and reaches the height of its folly in placing the feminine Americanizer of this ancient fraud on a level with Jesus the divine Savior. The body's reality and the reality of all its weaknesses is proven by its singular power to respond to all the wishes of the mind.

As it has power to keep the body in health, so it has also the power to bring on disease, real or imaginary. It often gives the body the feeling and the symptoms of a disease when the disease itself is entirely absent. I heard a physician, in a very interesting illustrated lecture to his class on diseases of the heart, say that usually after a lecture on that subject a large number of the students found themselves in possession of distressingly diseased hearts for several days, or at least till some other organ came up for discussion and kindly relieved the heart by becoming temporarily affected. Byron was told by a fortune teller that he would die in his thirty-seventh year, and the thought never left his mind. The "Scientific American" told the story not long ago of a woman who thought she had swallowed her false teeth. Her throat was seized with terrible pains and constrictions. Her frightened physician called in several other physicians for consultation and they were about to resort to tracheotomy to relieve her when one of them

found her teeth under the bed, and immediately she felt relieved and pretty soon was well. Sir Humphrey Davy once met a woman who thought she had paralysis and he inserted a thermometer in her mouth to take her temperature, when, supposing it was some wonderful instrument for curing her disease she promptly recovered.

All of which reminds me of a story, which was once told, about a mule, though I am in no wise to be held responsible for the truth of the story. This mule was hitched to a fence in a lot, in which they had temporarily stored away a great deal of popcorn. By some chance the popcorn was set afire and kept popping till it covered all the ground, and the mule, supposing it was snow, froze to death. Almost every one knows that when he has a raging toothache and rushes in frenzy to the dentist to have it extracted instanter, the unaccountable thing always stops aching by the time he gets in sight of the dentist's office. We know how a shock of terror will make the cold sweat burst out, the heart almost stand still, and the hair turn gray. Fierce anger will sometimes arouse a nervous action that prostrates. Rarey, the distinguished horse trainer, would sometimes increase the pulse of a horse ten beats in a second by an exciting tone of voice.

MENTAL HEALING.

We know also that sometimes diseases may be warded off by the mind alone. That is one reason why physicians so seldom contract contagious diseases. Napoleon used to walk around in the hospital among the diseased soldiers and declare he himself did not intend to catch any of the diseases. And he did not. Not in every case can one do this, but he can in many cases, and it is worth while, too, for, if one can only ward off a dozen fatal diseases, he is likely to live quite a while, and be somewhat more useful while he does live. When Douglas Jerrold was told by his physician that he must die, he replied: "What, and leave a family of helpless children? I won't die." And he lived many years longer.

The mind can often cure diseases without going to India or Boston in search of a theory that denies the reality of the disease.

One reason of it is that so many diseases exist only in the mind. An old man was bitten by a dog, and got well. A little boy told him some months afterwards that the dog had gone mad and died, and though the dog had really done nothing of the kind, the old man went immediately into convulsions and in a very little while died. Now one of the peculiarities of man is, that diseases of the mind will ultimately affect the body, if not cured. So keep the thought of disease out of the mind, and thereby keep the reality of disease out of the body. Many of the cures loudly trumpeted were simply the mind treatment of mind troubles, a very simple matter indeed. And there are many persons with chronic diseases of a nervous character who need only a severe nervous shock to be altogether cured. One man had not walked for years, but when the house was burning down he walked, because he had to do it, and when he learned he could do it he continued to walk the rest of his days. The shock may come entirely through the great nerve center, the brain, but that nerve center affects every muscle, and bone, and fiber of the body. When one is led to believe that he can get well, and that there is nothing the matter with him, he is usually as good as well. Often the best cure for disease is to decline to recognize it and it will shrink away into nothingness. Singers who have engagements every night in the season cannot afford to get sick, and they usually do not.

But there is many a sickness that is real and unavoidable. In such a case a proper state of mind enables one to endure it much more comfortably, and cure it much more rapidly. If one takes occasion to call to mind his choice friends and think of their virtues, it will induce a happy state of mind that will lessen the suffering and hasten convalescence. Or he may induce cheerfulness by contrasting his lot with those who are more unfortunate or by abstracting his mind entirely from his sufferings and placing it on something wholly pleasant.

Campanelli could so abstract his mind as to endure the rack with very little pain. The mind may enter into happy fellowship with the One great Sufferer who bore our sins and infirmities, and that will often invigorate the body.



A WORD FOR THE MOTHER.

Send the children to bed with a kiss
and a smile;
Sweet childhood will tarry at best but
a while;
And soon they will pass from the
portals of home,
The wilderness ways of their life-work
to roam.

Yes, tuck them in bed with a gentle
"good-night!"
The mantle of shadows is veiling the
light;
And maybe—God knows—on this sweet
little face
May fall deeper shadows in life's
weary race.



YOUTH

On! talk not to me of a name great in story;
The days of our youth are the days of our glory,
And the myrtle and ivy of sweet two and twenty
Are worth all your laurels, though ever so plenty.

And worse things than sickness will the mind be able to endure with composure when it is cheerful and honest and has faith in God, thus fulfilling the words of the psalmist, "thou shalt keep him in perfect peace whose mind is stayed on thee." Read the story of the martyrs and see how they went to the stake, and as the flames ate up their bodies, stood composed, not in stoical self-repression, but in joyous triumph of self-expression, while smiles of peace played over their faces, and songs of praise rolled from their lips. Pancratius, when called up by Diocletian, confessed he was a Christian, and said: "Christ our Master inspires the souls of his servants, even young as I am, with courage to suffer for his sake."

Not only may the mind have much to do with keeping off and curing diseases but it must take the body in hand from the very start and train it into its finest action, and greatest beauty. It must make the body attractive with lofty thoughts, the voice musical with noble words; it must make the body the temple of God, into which no unworthy thought will come; it must take possession of all the powers and passions of the body and by means of them develop it to its highest capacity. When the mind is master of the body, the mind itself grows greater, through these achievements.

CHAPTER XL.

A GOOD BODY.

VOLUMES more might be written about the body and still leave interesting and important things unsaid. Already we have gotten views of it as the servant of the mind and have decided that the care of the body must be intelligent. Too great emphasis cannot be given to the fact that the whole life, moral and intellectual, is dependent on the mind. Dr. Hugh Black says:

“It may seem, as it has often done to some hypersensitive minds, a degradation that the higher nature should be so dependent on the lower, and that intellectual, and even moral, qualities should gain or lose tone according to the state of the health. Whether it is a degradation or not, it is wise to accept facts, and this close connection of body and mind is a solemn fact.

“Looked at properly, it contains no degrading ideas, but rather suggests the sacredness of all the laws of our nature. It makes health a duty, and every wilful disobedience to the laws of health becomes a crime; for it not only punishes the body where the sin took place, but affects the whole man. We are learning the truth of this in education, and we see that man needs to be a good animal before the best of anything else is possible. The keenest brain needs a foundation of physical health to do its best work. Jowett, the late master of Balliol, said that one of the causes of failure at the university of some promising students was neglect of health, either through the carelessness of ignorance or through moral evil. Many a man learns, after it is too late, that he is not fit for the prolonged mental efforts he might have been but for early folly.”

Every young man should make a specialty of keeping his body clean. Cleanliness adds to his self-respect; makes him careful in other things; improves and often saves his health; makes him agreeable to others.

He must also take special pains to carry his body in a way to

show respect for it. If it is the sacred thing we claim it is, he must carry it erect and according to the laws of its structure. That will give vigor, add to his power over it, and his respect for himself, call his mental and moral faculties into finer action and ennoble his ideals. By a stooping position, a slouching gait and a scorn of physical dignity and grace, a man often lowers his spirits and dulls the higher powers of thought and feeling. One of our papers says:

“The carriage and position of the body, during both the day and the night, have much to do with one’s figure, health, and appearance. How quickly one can distinguish an army or navy officer on the street, though he is a stranger! How many would give a fortune to possess such a figure and bearing! And yet almost anyone who has not some natural deformity can acquire it, by observing a few simple rules and practicing a few easy exercises. As you know, it takes but a few weeks, or months, of discipline and drill to change uncouth, slouchy, raw recruits, into fine, erect, and dignified soldiers.

“Always, when standing or walking, hold yourself as erect as possible; throw the shoulders back and down, elevate the chest a little, and draw the chin in a trifle. When standing, the weight of the body should fall upon the ball of the foot, neither upon the heel nor the toe. No one can have a good figure without throwing the chest well forward, the shoulders back and down, and carrying the body in an erect position.”

SIMPLE LAWS OF HEALTH.

He must have health at all hazards. That may be impaired by overeating. And every one should stop eating before he has eaten as much as he can. Better stop eating when he would rather continue than to be driven on to work when he is disabled by overeating. His health may be impaired by undereating or by eating unwholesome food, because it is cheap, or by eating too rapidly. Mr. William Pitney Flint truly says:

“College students often make great mistakes in trying to economize in their food, especially those who board themselves, by eating those things which do not increase brain-power, nervous

force, or physical energy. In fact, it is well known that the worst tragedies of college life come from the starved students who are trying to pay their way.

"In fact, many of them take a certain pride in trying to see how little they can live on. There are hundreds of the most lamentable cases in this country of men who were extremely promising in college, but had so completely stunted their mental and physical growth by starving themselves when there that their careers have been dwarfed.

"What a tragedy it is to think that, while at college, the very institution which exists in order to help a student to make himself more successful, he should find his powers dwarfed, simply from ignorance, overwork, under-feeding, and under-exercising. Many students take pride in seeing how many hours a day they can devote to their books, and upon how small an amount they can go through college."

Mr. O. S. Marden wisely says: "The man who would make the most of life must learn 'to be good to himself;' that is, while he should strain every nerve to develop himself to the utmost, he must remember that his success will depend very largely upon the care he takes of his success-machine—that is, of himself.

"Many so-called successful men are their own worst enemies. They would never think of abusing a horse or any other dumb animal as they impose upon themselves. They go without eating, are irregular at meals, and rob themselves of sleep and recreation; in fact, they violate every law of their physical and mental natures, and yet wonder why they are gray-haired, dyspeptic, and broken-down, before middle life. They cannot understand why their ambition and greed to get on in the world should not be the measure of their strength, and so they go on forcing their brains to work when every particle of nervous energy which was stored up the previous twenty-four hours has been exhausted.

"Everywhere, in city and country, we see men and women, especially men, old at thirty or thirty-five, their shoulders stooped, their hair gray, and their spirits broken. They have no elasticity in their step, no buoyancy in their bearing. They destroyed their

possibilities in their overreaching ambition to become wealthy or famous--to out-distance all competitors. Their lives have become dry and sere, and they are nervous wrecks, when they should be in their physical and mental prime.

"Thousands of well-meaning men deprive themselves of needed nourishing, force-giving food by trying to economize. They stand at a lunch-counter and hastily swallow a sandwich and a glass of milk, to economize time and money; when they owe it to themselves, and to their highest well-being, to go to a good restaurant or hotel, take time enough to eat a nutritious, properly cooked, and properly served meal, and give the stomach time to begin the process of assimilation before resuming work.

"There is not only no economy in this, but it is the worst kind of extravagance. The greatest economy a success-candidate can practice is storing up the largest amount of success-force, vitality, nervous and mental energy, in his constitution, for effective and efficient achievement. To rob oneself of the food material which gives this magic force is like killing the goose which lays golden eggs.

"Many a man has mocked a magnificent, natural ability with mediocre achievement, simply because he has ruined his success-machine by neglect, in failing to supply the motive-power to run it. Thousands of men have died amid the wreck of disappointed ambitions, having failed to carry out one-tenth of what they expected and had the ability to accomplish, simply because they did not take proper care of themselves."

He must not degrade his body and his mind, at the same time, with tobacco and liquors. Something has been said in another chapter about the injury which tobacco works. It wastes money, injures the nerves, lowers the quality of all intellectual work and lowers the tone of the conscience. Beware of tobacco and especially the cigarette. Liquors injure the body till it cannot do its best work.

PLENTY OF REST.

He must get needed rest. If eight hours of sleep are necessary, let it be eight full hours. Let no Sabbath rest be broken by

unnecessary visits to the post-office or correspondence on business or professional matters. When holidays or holy days come, make use of them, for they have healing and renewal for the body and mind. Those hours of seeming idleness are often the fruitful hours of destiny, as one of our papers says:

"The mind does its best work when it seems to be doing nothing. We force all our flowers and fruits; those are most fragrant and sweetest which grow naturally and spontaneously. It was not in his library poring over his books, but lying under the apple-tree, looking up into its branches, that Newton discovered the law of attraction of gravitation. It was not in a machine-shop but sitting by the fireside, looking at the kettle on the hob, that Watt discovered the secret of steam-power. It was not in a laboratory, but on shipboard where men have to rest whether they will or no, that Morse dreamed the telegraph. The best thoughts come out of rest hours. The mind is not a horse, to do its best in a harness; it is a bird, and does its best in freedom."

It should be a matter of conscience to take needed rest as much so as doing faithful work. Mr. Bok says: "One rule should be positive with every young man; the midnight hours should be passed in sleep." Another paper says:

"Work not, and you shall not eat, said the ancient mandate. Rest not, and your work shall not be fruitful, says modern experience.

"The busiest, most productive age the world has ever seen is this nineteenth century. Never before has the importance of rest and recreation been so clearly recognized, and in no previous age has such broad and costly provision for healthful pleasure-seeking been made.

"Better work can be done by any man in twelve hours than in fifteen. Six days of work each week are more productive than seven, if they are properly used. And a year of ten or eleven months devoted to energetic labor, with the remainder given to intelligent recreation, is worth more than twelve months of work."

He must learn to concentrate his powers upon what he is doing, whether working or playing, and that will help the body. The

student who studies hard is a friend to his body. On the other hand it is true that "the student who is never seen on the playground, but grinds and grinds away in his room, when others are at their recreation, is often outdistanced, in real life, by the boy who learned to study while he studied, and play while he played; and he has occasion many times in life to envy the boy with a strong, sturdy physique, and robust health, whom he reprimanded for wasting his time in play at school."

He must make the body chaste and keep it so. The "Standard" of Chicago under the caption of "Dealing in Futures" forcefully says:

"Certain transactions carried on in the markets, in stock phrase are called 'futures.' The business is somewhat exciting from the fact of uncertainty connected with it. A man may win or lose, according to the turn of the market at that time. In either case the man is only led on to still further venture. There is another sense in which men, in greater numbers than can be counted on stock exchanges, are dealing in futures—futures of a different sort. Not with things, but with life. Not with other people's chances, but their own. Not in futures that are uncertain, but such as are sure to bring calamity. It is the daily sowing to the flesh which in the end is bound to reap corruption. No chances here. It is living, but making sure that the flesh will yield all the harvest. There is no more potent fact in the strenuous life of to-day than that the one mastering impulse of our seething activity is fed by 'The lust of the flesh and the lust of the eyes, and the vain-glory of life,' as John so accurately puts it. There is no more expressive or tremendous truth thrown across our pathway than that given Paul when he says, 'They that sow to the flesh, shall of the flesh reap corruption.'

"What is more charming in all the world than physical health united to beauty of form and feature? It has awakened the fairest dreams of artists. What is more repulsive or loathsome in all the world than this same fair form under corruption? The occupant has gone. The temple is in decay. While life remained the dweller within held a most intimate partnership with the physical, making

it the vehicle and servant of its every wish. The health of the inner occupant depended, in no small measure, upon the health and soundness of the outer. The destinies of a soul may be determined by the practices of the body, because it has been obedient to instructions given it. That which is mortal of man may thus decide the character of his immortality. It is no small concern, how we live the physical life. If we sow to the flesh, according to every known law of life, it is certain we shall reap to the flesh; not real pleasure, for we have sown only to the pleasure of the flesh; not genuine happiness, for we have already had what we called happiness in the sowing; not satisfaction, for the more the flesh has been pampered the more insatiable does it become and the more self-abhorrent. When the harvest comes, the more of that which the flesh has craved will the flesh want, will the man want, and in that day, when the physical and spiritual man are parted, all that he will be able to reap is corruption. What a future for a sensualist! What a harvest for a man who thinks he has had a 'high time' living, when the result of it will be only loathsome corruption!"

If one is a genius he will likely be tempted to sin much more powerfully than the less gifted. He is more highly organized, with more delicate nerve tissues that respond more quickly to stimulants and fall more easily under their influence. Along the highway of life are to be found a great variety and profusion of bleaching bones that used to belong to the bodies of men who wore the name genius. Those men failed because their bodies ran away with them and wrecked them tragically and eternally.

The body is the storm center. Let the higher self reign, with heaven's calm, over that body and it will be a healthy, pure, beautiful, ready, noble servant, exalting the soul and glorifying God.

CHAPTER XLI.

GOING TO SCHOOL.

THE first thing to do with the mind is to train it thoroughly. The brain, which is a great nerve center, is simply the organ of the mind. In this discussion, the brain will often be spoken of as if it were the mind, yet it must not be forgotten that it is only the physical organ through which the mind comes into contact with the outer world. It must be trained, because at the beginning it is entirely untrained, the same as the hands and the feet and the eyes, and we must develop it, else we sin against ourselves, against our fellow men, against this beautiful world and against God.

The mind must be thoroughly trained because our power is in that degree increased. To work through life with a small power is not so well as to take a few years to enlarge it. If one is to live fifty years after he is twenty-one years old, it would be far better to put in five of them getting a thorough training, and then live forty-five years. If one is to chop wood all day, he had better spend the first hour grinding his ax than the whole day using a dull ax.

Education does three things for us: it stores up knowledge in the mind; it develops the powers of the mind; it puts one in possession of those powers. The degree therefore in which one is educated is a measure of his greatness and his usefulness. "Education is the most enduring kind of property to acquire—a property of soul which no disaster can wreck or ruin. Whatever may be the changes that shall sweep over our fair land, no power can ever take away from you your investments in knowledge."

It must be trained as fully as possible because there is special pleasure in the possession of a mind capable of a large range of observation and understanding. It establishes so many more points of contact with the great world of truth. The universe is the work

of an infinite mind: train your mind to know it, and it can the better know its Creator. So much deeper may one see into the great truths of nature, if his intellectual vision is sharpened by education. So much more pleasure can he derive from the added knowledge which he gains, and from the knowledge which even the untrained mind may have. The value of nature in training the mind is very great. "Every time one sees correctly the way a wild rose twines round a tree in the forest, every time he hears correctly the notes of a single bird, he has developed a skill of eye and ear that will one day do him service. In the schools he comes into contact with great men, and all over our land to-day are men, living on a high level, who gained inspiration from such great educational leaders as Mark Hopkins, Francis Wayland, Martin B. Anderson, Prof. Hadley, John A. Broadus, and others. In the schools, companionships are formed and friendships established that enrich us for all time.

LASTING BENEFITS OF EDUCATION.

In the schools one comes into contact with the great institutions of learning and becomes identified with them, so that he is a part of the organized movements of the times to promote enlightenment. He forms an acquaintance with books that he could not get without a trained mind, and that makes him an honored citizen in the republic of letters. After his life's work is over he still has his trained mind left, and having the leisure of old age he may have enjoyments denied to many others through his higher habits and associations. Sir John Lubbock says "it is far more important to educate the mind than to store the memory." And Lord Bacon wisely says: "Crafty men condemn studies, simple men admire them, and wise men use them." "A cultivated mind," says John Stewart Mill, "I do not mean that of a philosopher, but any mind to which the fountains of knowledge have been opened and which has been taught in any tolerable degree to exercise its faculties, will find sources of inexhaustible interest in all that surrounds it; in the objects of nature, the achievements of art, the imaginations of poetry, the incidents of history, the ways of mankind, past and present, and their prospects in the future. It is

possible, indeed, to become indifferent to all this, and that, too, without having experienced a thousandth part of it; but only when one has had from the beginning no moral or human interest in these things, and has sought in them only a gratification of curiosity."

The heart needs a trained mind. We love God in proportion as we understand Him. The pure heart shall see God, and the true mind shall understand Him. "Love invests all the powers of the being, and the intellect, that allies itself with the heart, must make itself great."

Religion needs trained minds. "Without reason there can be no reasonable faith; without faith there can be no consistent and far-reaching reason." "A cultivated mind is part of the beauty of holiness, and therefore to cultivate the mind is part of the duty of a holy life."

A trained mind is usually humble. Sir Isaac Newton, with his great intellect, felt his littleness most keenly. "Our capacity to bow is the measure of our dignity; our disposition to stoop determines our power to soar."

The trained mind usually helps the body. It knows how to take care of the body; its mastery over the body is more complete; it keeps that great nerve center, the brain, healthier, and from it sends out nerve tides of health to all parts of the body. To train the body, begin first with the mind. President Hadley of Yale sums up the benefits of higher education as three: It makes people better workers in their several callings; it makes them better members of the body politic; it makes them better men.

A well-trained mind is necessary to the highest success in any calling, however commonplace and unintellectual that calling may be. One may not know his own aptitudes well enough to decide upon a calling till he has trained them well. Before entering it he must lay a large foundation so that he can build on any part of it, and build securely. As Charles Kingsley says: "The more you know, the more you can save yourself and that which belongs to you, and do more work with less effort." We know that in the higher callings the well-trained man has the advantage. The statistics show that he has a thousand times as many chances to be a

governor, congressman, senator, member of the cabinet, or president of the United States, as he would have without a college education. Remember the figures—one thousand chances to one. The trained mind is needed not only for the higher employments but for the lower as well. The artisan needs it that he may be happier, put more thought into his work, and see more vividly the relation of the common to the uncommon. The artist needs it, like the one who, when asked what he mixed his paints with, replied: "With brains." In Kipling's story of "The Walking Delegate" the wise old horse that knew a thoroughbred when he saw him, said: "They are the horses that run with their heads." The merchant needs it, that he may more widely know his work, and the more intelligently think through the intricate questions that come up for consideration. Mr. James J. Hill in his article in the "Saturday Evening Post" has this tribute to pay to the college-trained young man:

"What return the college officials make to the working world for the aid given them is a question still to be determined. So far as my experience goes, the young men whom they turn out for us are better workers and more successful than the young men who have not had the benefit of a college course. A college education certainly has a broadening and refining effect unless it goes to the other extreme and makes a prig of a man."

EDUCATION IMPROVES ONE'S CHANCES.

The "Saturday Evening Post" has the following in an editorial on the subject: "Business has changed. No longer does the merchant who merely knows his own corner of the square, and the few things that happen in front of his store, make a great fortune or control the destinies of the times. He must know what is going on in the world. He must be able to estimate the relative values and influences of events. He must use the knowledge and wisdom of the past as guides for the present, and a trained foresight for the difficulties and opportunities of the future.

"Then, too, there is a wider horizon in public life. With steam and electricity the world has grown very small. Its peoples have

been brought closer together, and their histories, their characteristics, their prejudices and their needs, make up a necessary part of the public man's education. The real statesman no longer represents a district or a state. He must look even beyond his own shores. In the sciences and in the professions this broadening has no limitations. Everywhere, in all departments of effort, there is a freer and a greater opportunity, and the final verdict is not based on what a man knows or what he has studied, not on what he has hoarded either in mind or in treasury, but on what he does that contributes to the good of mankind and which exercises an influence in the upward advancement of the human race."

A GOOD EDUCATION REALLY SAVES TIME.

Men of affairs have come to see the same thing and are on the lookout for well-trained young men. Take these words from a recent issue of "Success:" "As a rule, great corporations seek college men, because, other things equal, they will ultimately make better heads, better leaders; and this, notwithstanding the fact of the general impression that college men are not practical. The heads of such institutions know very well that, if a man is made of the right kind of material, a college education, although it may temporarily prevent the development of the practical faculties, enables a man to analyze well and to grasp conditions very quickly. The greatest drawback to the young graduate is that he is too full of theories, too near his diploma, to be of very great value; but, after the dream of his future greatness has faded a little, and he settles down to business, he will adapt himself very speedily; and, when he once masters the details of a business, he will make rapid strides toward the top. He has learned in college how to think, how to marshal his mental forces; and, when he has learned the different phases of his business and how to apply his knowledge, he will be a stronger man than he would have been without the higher education."

A young man must get an education even if it keeps him out of business a little longer; even if he is not more successful when he does get at business; even if he comes out at the end of life with

less money than he would have had if he had spent the time making money that he spent in getting an education. He has something more valuable than money—so valuable that if the choice were between the cultivated mind on one side together with poverty, and boundless wealth on the other side without the culture, he would be foolish to hesitate for one moment in his choice. Dr. Charles F. Thwing sums up the advantages of a college education thus: 1. It is a good money investment. The college men are preferred above others. The Pennsylvania Railroad is trying its best to fill its various departments with them. Other corporations are doing the same thing. 2. It is a saving of time. He adds: “I chance to know that one of the greatest retail houses in one of the greatest cities—the identity of which I cannot, of course, reveal—has recently drawn up articles of partnership to cover the next fifty years. Among the articles of the compact is that every son of these partners shall serve an apprenticeship of five years; but, it is added, every son who has had a college education may have this period of five years reduced to three. This instance possibly receives additional force from the fact that this house is composed of members of that race which, on the whole, furnishes the best merchants in the world—the Jewish; a race that has not been specially distinguished—despite many conspicuous exceptions—for its partiality toward the higher education. One of the great hardware firms of Cleveland is accustomed to say that, when a college graduate has been in its employ a fortnight, he is of as much value as a high-school graduate who has been in its employ four years; and, of course, after the fortnight, his value increases in a geometrical ratio. This remark of my Cleveland friend seems to me too strong, but I venture to give it as evidence of the claim that a college education is a good investment of time.”

3. It enrolls him among the scholars of all ages, and that is worth while.

4. It invests in power—power to will, to think, to see, to foresee, to reason, to judge, to infer.

5. It leads to symmetrical growth in intellect, heart, will, conscience.

Says President Schurman of Cornell:

"It is true that there is an increasing, and, just now, an unusual demand for college-bred men in all walks of life. The prescribed preliminaries to legal and medical education are, step by step, approaching graduation from college, and have reached it, in some instances, while these professional courses themselves have been extended and deepened, till they are now nearly or quite on a par with the old liberal training with which they are co-ordinated in the modern university. As to engineers—fifteen years ago the manufacturers of machinery had to be coaxed to take those pioneers, the Cornell men, into their shops and give them a chance. But where one went, many followed. Last spring, when the class of 1900 came to graduation, every student in this branch was eagerly bid for two or three times over. One great electrical firm alone asked to be given the entire class. There is observable, too, a gradual increase in the call for college-bred teachers in the public schools, and this demand will grow by what it feeds upon.

"All this is but the sign and symbol of an increasing complexity and organization in our civilization. Rough-and-ready methods are going out, and the untrained handy-man with them. In all directions, as expanding American manufactures and commerce come into competition with those of Europe, it is daily more obvious that the higher skill and intelligence, making the closest use of its resources, will win. Nowadays, to do the work of the world as the world will have it done, and will pay for having it done, requires that a man be trained to the exactitude of scientific methods, and that he be given the wide mental outlook and the special training which he can acquire in the university, and nowhere else."

President Hadley rightly asserts that "the man who has been educated to be a creature of routine generally clings to old methods; the man who understands the theory of his business can develop new ones," and it remains true from every point of view that the college-trained young man, other things being equal, has every advantage, and no young man who can have that advantage should be willing to enter life without it. Dr. W. H. Geistweit writes these vigorous words:

“The question is not, ‘Is a college education detrimental to business?’ but did the Creator make a mistake in giving a man a life to be developed? If there is knowledge in the world that is useless it is a serious reflection upon God, who made man, supposedly in his own image—it is not yet too late in the day to make that claim! But the emphasis need not be put upon the college man as such, but upon students everywhere, who are seeking to know as much as they can, and are satisfied with nothing less than a full life-equipment. Doubtless the world can get on with less knowledge if the aim of the world is bread and butter; and only narrow men are advocates of that limited knowledge. If life is more than meat and the body than raiment, it follows that there is more to think of than simply making a living—that is, simply putting food into one’s stomach and clothes on the body. People who talk after the fashion here condemned are those who simply live to eat and drink. After all these things the Gentiles seek. But sensible men and women will never discuss the question as to the usefulness of a college education. Knowledge is power, the power that makes life worth living. The reason that Mr. Oldrich died so soon after he retired from business was because he had nothing else to live for; he only knew enough to make money, and when that work was laid aside he could do nothing but die—that is all he was fit for, if he was fit for that! There are poor men in the world who are rich in mind and heart; there are rich men in the world who are miserably poor in mind and heart. Think you the one would sell the riches of his mind and heart for the riches of the other man’s wallet?”

In saying that every young man should get the best all-around training in his power, I am not forgetting the fact that some men could only get a little schooling. I also am aware of the fact that many men have trained themselves without the advantages of the school. But let us not forget that such men worked hard, with constant sense of their disadvantages, and with sorrow that they had not better advantages. Let us not forget that the average young man who has not gotten a good training is not of that kind. He is not aware of his ignorance and does not lament his limitations; he



OH, AIN'T WE GLAD, GRANDMA!

"He's so small, it's just amazin',
And you'd think that he was blazin',
He's so red;
And his nose is like a berry,
And he's bald as Uncle Jerry
On his head."



MOTHER'S BIRTHDAY.

A mother is 'a mother still,
The holiest thing alive.

—Coleridge.

does not work all the harder to make up for his disadvantages; on the contrary, he is rather disposed to deride, with bad grammar and vulgar discourtesy, the boys who are taking four or five precious years away from money-making to do nothing but train their minds. A young man who has that sprit will suffer much humiliation before he is through with it. Every man is a self-made man, but the one who does not use his opportunity to get the assistance of skilled teachers in directing his training, and of good apparatus for facilitating his training, is more foolish than the one who does not care to get skilled workmen for his factory, or capable clerks for his store. To quote from Mr. O. S. Marden: "The world wants a man who is educated all over; whose nerves are brought to their acutest sensibilities, whose brain is cultured, keen, incisive, penetrating, broad, liberal, deep; whose hands are deft; whose eyes are alert, sensitive, microscopic; whose heart is tender, broad, magnanimous, true." To be such a man he must begin his training early, secure the best teachers within his reach, and continue as long as he possibly can. If he is determined to secure an education, he can do it. We have so many schools founded to educate the worthy poor, and there are so many benevolent men ready to aid them, and there are so many ways in which young men can work their way through. One of our papers has the following account of a very eminent man's struggle for an education: "Jacob Gould Schurman, now president of Cornell University, was the most irrepressible prize-winner of his student days. A man of less determination would have dropped out of the effort to secure a first-class education without money. Three years of hard work in that isolated country, Prince Edward Island, netted him eighty dollars, with which to begin preparation for college. Even the scholarship he won, in competition with all the other youths on the island, was valued at only sixty dollars a year. To make up the deficiency, he kept the books of one of the town storekeepers. Thereafter, he took every prize to which he was eligible, the greatest being a scholarship abroad, worth five hundred dollars a year, for three years, obtained in competition with all the universities of the Dominion of Canada. In the midst of his successful career he was chosen, at the early age

of thirty-eight, to succeed Andrew Dickson White as president of Cornell University."

But many a man has trained himself by selecting his own studies and pursuing them alone. If that is the best he can do, it is the best thing in the world for him, and he is to be admired and praised for doing it. His education, however, will be defective, because he does not know exactly what he needs; he will lose time in devising his own course of study; he will make mistakes in adjusting his studies to his conditions, but it is infinitely better than nothing. Happy the one who can follow the suggestion of Edward Everett Hale: "The safe path to excellence and success in every calling is that of appropriate preliminary education, diligent application to learn the art, and assiduity in practicing it." An illiterate man once boastfully said to a well-educated minister: "I am thankful that the Lord opened my mouth without any learning." "A similar event happened in Balaam's time," was the apt reply.

Be sure to get all the education possible before the serious duties of life prevent. This chapter will be closed with some wise and weighty words of Henry Ward Beecher: "Youth is that period in which, if you would be educated men, you must be educated. If you are not educated then you will not be educated, and no repentance can change the fact. When the plates are prepared for steel engraving, the steel is made soft; and then the graver works out the picture; and then the plate is put into a furnace and brought to great hardness, so that impressions can be taken off by the hundred without wearing them. Now the time to engrave men is youth, when the plates are soft and ductile. Manhood is hard and cannot be cut easily any more than tempered steel."

CHAPTER XLII.

USING BOOKS.

WHEN one finishes school he passes through his commencement. It is really the commencement of his intellectual life, for which he has been in training, and one means for the continuation of that life is reading.

Reading puts you into friendship with the great people of the past. Ruskin says: "Will you go and gossip with your housemaid or your stableboy, when you can talk with queens and kings; or flatter yourself that it is with any worthy consciousness of your own claims to respect that you jostle with the hungry and common crowd for *entree* here, and audience there, when all the while this eternal court is open to you, with its society wide as the world, multitudinous as its days, the chosen and mighty of every place and time? Into that you may enter always; in that you may take fellowship and rank according to your wish; from that, once entered into it, you can never be an outcast but by your own fault; by your aristocracy of companionship there, your own inherent aristocracy will be assuredly tested and the motives with which you strive to take high place in the society of the living measured, as to all the truth and sincerity that are in them, by the place you desire to take in this company of the dead."

And John Henry Newman: "Man is a being of generous passion, intelligent, conscious power. He exercises his great gifts in various ways—in great deeds, in great thoughts, in heroic acts, in hateful crimes. Literature records them all to the life." In books a man lives with the great men of the past, and learns their great deeds.

Another has said: "Not to know what was before you is to be always a child." Books are a training of the mind, if they are used properly. Carlyle has said: "A collection of books is a real university." In that university the reader not only associates

with the masters, but gets something of their discipline and training.

BOOKS AS TEACHERS.

To sum up in a few words the whole value of good books: They give us information about the past and the present, the here and the there; they bring us into association with men of distant times and places; they correct and perfect, and realize our ideals; they inspire our purposes; they chasten our tastes. An old writer has quaintly said: "These are the masters who instruct us without rods and ferules, without hard words and anger, without clothes or money. If you approach them they are not asleep; if investigating, you interview them, they conceal nothing; if you mistake them they never grumble; if you are ignorant they cannot laugh at you."

Goldsmith wrote: "The first time I read an excellent book it is to me as if I had gained a new friend; when I read over a book which I have perused before, it resembles a meeting with an old one." Jeremiah Collier says: "Books are a guide of youth and an entertainment for age. They support us under solitude, and keep us from being a burden to ourselves. They help us to forget the crossness of men and things; to compose our cares and our passions, and lay our disappointments to sleep. When we are weary of the living, we may repair to the dead, who have nothing of perverseness, pride or desire in their conversation."

In books we can visit all countries, enter into all histories and characters and times, and sail out amid the stars and be safe at home any moment. Books are food, and we become what we read. We cannot do without them, especially when they are so numerous and can be had so easily—bought so cheaply or borrowed so conveniently.

BOOKS AS MAKERS OF MEN.

Good books have been most potent in shaping great lives. Bacon said: "If I might control the literature of the household, I would guarantee the well-being of the church and the state." Cotton Mather's "Essays to Do Good" were read by Benjamin Franklin, and he resolved to be a doer of good. Emerson's "Essays on Nature" led Tyndall to be a naturalist. John Wesley's character

and destiny were powerfully affected by Thomas a Kempis' "Imitation of Christ" and Taylor's "Holy Living" and "Holy Dying." Coleridge was influenced by Southey's "Life of Wesley." Beecher says that he learned the art of seeing things from Ruskin's writings on art and nature. Goethe acknowledges Goldsmith's "Vicar of Wakefield" as an inspiration of his poetical genius. Napoleon constantly read Ossian, and its splendid images gave expression to his imagination. Gladstone never ceased to get special pleasure from Homer and Butler. Many a man has said, and many another can say: "The Bible and Shakespeare made me what I am." The influence of the Bible on men has been so great, not only in the making of national character but in forming the individual aspirations and tastes and purposes and destiny, that it must have another chapter by itself. Trevelyan in his life of his uncle, Lord Macaulay, says of him: "Great as were the honors and possessions which Macaulay acquired by his merits, all who knew him were well aware that the titles and rewards which he gained by his own works, were as nothing in the balance as compared with the pleasure he derived from the works of others." Southey seems slightly melancholy in paying his tribute to books, but they were his refuge:

"My days among the dead are passed;
 Around me I behold,
 Where'er these casual eyes I cast,
 The mighty minds of old;
 My never-failing friends are they,
 With whom I converse, day by day."

BAD BOOKS BLIGHT THE SOUL.

Vicious books form character as easily as the good, and more easily. Voltaire read a skeptical volume and it made him a skeptic. Boys who are trying to become train-robbers, and toughs generally, get their start, in most cases, from vicious books—what used to be called the "dime novel" variety. Tom Payne read "Volney's Ruins," and it awakened and confirmed his skepticism. The assassin of President McKinley confessed that he was prompted to the deed by the writings of Emma Goldman. A man in Joplin, Mis-

souri, killed his wife, his children and himself, and the only literature found in his house was some infidel tracts. Jesse Pomeroy, the boy murderer, confessed to Mr. James T. Fields that he had read sixty dime novels about scalping and robbing and stealing and cutting throats. Consult our criminal reports and learn what havoc vicious literature has made with the morals of boys. And the lurid paper has been even more disastrous than the book, because it is more accessible.

Since one feeds on what he eats, either good or bad, and since he is responsible for it, it is a matter of eternal importance that he choose the right books. "Read no book but the best." The best book is not the one in which the author has been gathering from the masses their viciousness and weakness and coining it into a book, but the book in which he gives great truths which he has learned in the high moments of rapt thought. Immoral literature defiles the imagination and enfeebles good impulse. It uneducates a person. "When the mind is steadily educated in a low and untrue way, when it is constantly excited by false emotions and set to acting in unreasonable ways, it loses its power to guide and serve." Better read nothing at all than such literature. The vicious novel that is full of abnormal adventure, that holds up human weaknesses and viciousness to our admiration, that makes virtue unattractive and immorality seductive, is an affront to humanity.

THE CHOICE OF READING.

"The first quality to be demanded of a book is that it should be true; the second is that it should be noble." When untruth is made the reality of life, and the mirror is not held up to nature, but to the diseased and deformed mind of the author or the conditions of life in which he sees, it produces moral leprosy. Yet many people feed on such books. "The frequent domestic tragedy, the discontent, the sentimentality and common hysterical habits of thought and manners are largely due to this shady literature." Dr. Munger's directions in the use of books may be wisely summarized here: 1. "Read chiefly along the lines of one's tastes;" and another writer says, but "read what is known to be great and good,

in order to form the taste and to carry in the mind standards by which to know the good." 2. "Read for general culture, for a certain dress and decoration of the mind." 3. "Read somewhat in the way of general discipline," which means that one is to master what he reads by attention, analysis, and memory.

4. "Read variously." "We are in a rich and complex world; we should touch it at as many points as possible." 5. "Never read below your tastes." 6. "Read on a level with your author." 7. "Read in the line of your pursuits." 8. "One should read in view of his deficiencies." 9. "Read thoroughly." 10. "Read from a center. I mean, take your stand upon an epoch or character or question, and read out from it." 11. "Cultivate a friendly feeling toward books."

Any one can have spare moments for reading. There are many courses of reading devised for busy people. The long winter evenings can be used, as thousands have used their winter evenings. The "Saturday Evening Post" has some stirring advice on this subject which may be profitably quoted here:

"If one were to take but half an hour out of the twenty-four—though a whole hour would be little enough for profitable reading—he would before long be master of a theme, and would be a man of note in his specialty. He could command a language, or a science, or an art, and double his usefulness and happiness. And that is the main thing; to increase content. There is a mean satisfaction in stagnation, but there is a high satisfaction in the knowledge that we are of use to our fellows, and that our lives are not in vain.

"We can then associate with our seniors when we are young, and with our juniors as our hair grows gray; for as we age, our minds will broaden instead of harden, our views and sympathies will grow warmer and mellow, and our place in the world will be higher than if we had merely dropped our books at the end of school.

"Michael Angelo carried his books with him so long as he could read, and spoke of himself as a schoolboy. Newton said that his great discovery was but as a single pebble on the shore of the

ocean of truth. We who are not Angelos or Newtons can at least copy their example, and at the end we may, through our humble, unwatched studies, give to the world some fact, some thought, some fancy that will fix itself in the memories of a generation to come, and will make us the happier that we have shown this result of living."

To quote Horace Greeley: "When a boy I would go reading to the woodpile; reading to the garden; reading to the neighbors. My father was poor and needed my services during the day, but it was a mighty struggle for him to get me to bed at night. I would take a pine knot, put it on the back log, pile my books around me, and lie down and read all through the long winter evening, silent, motionless, and dead to all the world around me, alive only to the world to which I was transported by my book."

OVER-READING.

Of course, one may over-read, and become a mental dyspeptic or intellectual prig. He may read till it produces feebleness of purpose and general dissipation of energy. This is because he does not master what he reads. Better master a few books than be under the misty sway of many. Dr. Currell says that one can have time in a lifetime to read perhaps ten thousand books, if he does nothing else. But one who has an occupation can read and digest a thousand. Every time you read anything but the best you give up the reading of one of the best, for your lifetime will permit only so much reading. The rapid establishment of libraries, especially through the generous gifts of Mr. Carnegie, it has been feared by some, may lead to too wide and indiscriminate reading. Ex-President Gilman of Johns Hopkins the other day called this the "age of Carnegie," but let us hope that wise teachers and parents and librarians will help the young to the wise selection of the best books, and to the most careful use of them.

It is never necessary to read an unworthy book in order to find out whether it is suitable to read. The standard works are so well known, the reviews of new books in our papers are so thorough, and informing, that no one need throw away time and vital force



JOSEPH B. MARVIN, M. D., LL. D.

"The world's greatest industry is the making of young men. The world's greatest need is clean young men. Wash and pray fulfills the requirements of science as well as of religion. Young men with pure thoughts, clean bodies, hearts, hands and methods will always be in demand and there is no danger of the supply being greater than the demand."

Joseph B. Marvin

President Marvin was born in Florida; educated at Virginia Military Institute and Louisville Medical College. Is a practitioner of medicine; author of various scientific papers; president of Kentucky University Medical College; and a brilliant writer and speaker.



DR. NICHOLAS SENN.

"The physical body is the temporary tenement of the soul and the soul can only exercise its God-like function in a body uncontaminated by vice."

N. Senn

Dr. Senn was born in Switzerland, 1844; brought up in Wisconsin; educated in public schools; took medical studies in Munich, as well as in America; won great distinction as surgeon in U. S. Army during the Spanish war; voluminous and popular writer on medical subjects; a gifted speaker; a fine specimen of foreign-born American; a practicing physician and lecturer in Rush Medical College, Chicago.

on an inferior book. Emerson's rule was good, in fact too good—never to read a book that was not a year old; never to read any but famous books; never to read a book he did not like. This rule is too rigid, but it is instructive, and may suggest a better method of choosing books.

One should have his hours for reading, just as he has hours for his office. His hours might dwindle to minutes, but even minutes, honestly and regularly used, will give one learning. It should be followed by conversation. Tell somebody what you have read, even if you must pay some busy man a salary to be your auditor.

Whatever be the hindrances, keep on reading. Lack of time cannot hinder. Young men often find a hindrance in themselves in a disinclination to acknowledge their ignorance and to allow their minds to define their wants and shape their questions. They often shun good literature and read inferior for that reason.

One should mark out a new course of reading every winter, and persistently follow it, whatever the temptation to abandon it. That course should have variety, yet unity, should require a given amount of reading each day, and should lead to conference with other readers, and thus bring the benefit of a sort of examination.

Some one has suggested that the greatest readers of the future will be mechanics and clerks, for the reason that professional men do reading in connection with their professions and naturally turn to physical forms of recreation, while those who do not use books as tools in their daily work turn to literature for recreation when the day's work is over. The increased fondness of artisans and day laborers for reading is a cheering omen. Let us hope that the time will come when every calling, even the most humdrum, shall require constant expansion of the mind in order to succeed. Love of books is one of the noblest of passions. As it was with Macaulay, "a main element of happiness in one of the happiest lives that has ever fallen to the lot of the biographer to record," so it may be with each one. It is better than to love money or fame. It is close akin to love of man and love of God and may lead to both.

CHAPTER XLIII.

CONVERSATION AND CULTURE.

THE theme is not the pleasures of conversation, though it has pleasure of the highest kind. Lady Mary Wortley Montagu, with her varied experiences in life, said that a chosen conversation with a few whom one esteems is the greatest happiness of life. Bronson Alcott said: "Heaven will be to me a place where I can get a little conversation." If it is not with a chosen friend, however, it may be as Holmes says: "There are men that it weakens one to talk with one hour more than a day's threshing would do." Metternich said he had known only ten or twelve persons whom it was pleasant to talk to. One reason of it, says La Rochefoucauld, "Is because each thinks more of what he intends to say than of what others are saying, and seldom listens but when he desires to speak."

The theme is not association with friends, though association with friends is of the highest importance, and conversation is the finest fruit of it. The theme is not the culture of the mind through the lectures or talks of teachers appointed or selected for that purpose, though that is important. It is the culture of the mind through conversation with friends or acquaintances or even with strangers one may chance to meet. This is not the whole value of conversation, but it is that particular value which we are considering at the present time.

Conversation is the turning of a matter back and forth between two persons—like tossing a ball back and forth at tennis. It is not monologue, for that is the speech of one person to one or more persons. Coleridge was gifted at monologue. He was like a machine wound up and going till it ran down. But conversation is the rolling of a subject around between several persons till it becomes handled on all sides. This is a means of culture. It is not equal to a course at school, but when one has had training of school it is very necessary in keeping his mind in training and developing it

in still other directions. Books have an advantage over conversation in that the author has usually worked out his thought systematically and comprehensively, thereby imparting more information; one can get along with it more rapidly; one can always take it up at the place where he left off and stop and meditate, analyze, and compare.

BRILLIANCY OF SPEECH.

Conversation, however, has some advantages over books. One often gets truths from others in their most brilliant form; for every one who has any skill in conversation at all will be at times brighter than in his writings. Crystals will be rapidly formed in the heat of interest, and in the action and reaction of contending or co-operating minds. Gems will be thrown upon the shore when the waters are agitated in conversation. Each party feels entitled to these jewels of truth, and each is sure to get something that he could not get from a book written by the other. Also, in conversation, we get the full shock of the speaker's personality, while that of the writer is farther off and less commanding. One also gets the latest thought, while the book, though printed that very year, may not have the last word on the subject.

The growing mind needs both books and conversation, for they are complementary to each other. Conversation brings culture close to the open mind. It is conversation we are speaking of, not inconsequential chatter, or vulgar ribaldry, or egotistical speech-making.

Conversation brings more or less of information, and that feeds the mind. If it is the kind one is searching for, keen pleasure comes with the information; if it is not the kind sought for, it is then an unexpected enlargement of the mind, and may awaken some new tastes that will in time give great pleasure. Fall into conversation with a bootblack and you learn something, for he can teach you. You may get information from him on that subject and perhaps get a flash of light on some of life's serious problems, besides. A stage driver can give points about horses—and men as well. Any man knows something that you do not know, and, if you

will, you can possess yourself of his treasures. They are more valuable also because they are in the vital personal dynamic form. It gives us truth embodied in action; in fact, embodied in the life itself.

CONVERSATION AS A STIMULUS.

Conversation brings the person along with it, so that we get the culture of contact with personality. Even one who is only a silent listener to conversation between others gets these values. Men used to gather at the clubs to hear Dr. Johnson talk, for every one gained entertainment and instruction from him.

Conversation is like pouring water into a suction pump to give it a start. It strikes the mind as with a flint and makes the sparks fly. When a writer finds his mind sluggish he may start the stream of invention flowing by talking with some one on the theme he is considering, or even on any theme. A conversation clears a man's ideas. Holmes used to say that he talked with people, not to tell, but to find out, what he knew. After one has rolled an idea around between himself and some one else he learns that he has the idea and learns what it is. He comes into more complete possession of it because he has given it to others. A chance remark leads to a discovery in science, or to a new invention, or to the writing of a poem or a book, the preparation of a lecture, or the starting of a school. Germ thoughts are given away in conversation with royal prodigality. Like the seeds planted in the ground, some of them come to nothing, but some of them fall into alert minds and become a source of new ideas and purposes. Many of the greatest books and lectures and inventions were suggested in conversation.

Conversation itself is a discipline, for it keys the intellect up to a fine pitch and brings it into noble action. It develops wit, which is an intellectual use of the incongruous that one sees. The wit may degenerate into buffoonery, and yet it need not. Yet it must accept that risk—just as every good thing is in danger of being perverted into its opposite evil. It develops intellectual alertness and nimbleness. One who reads in private, even though he put his matured thought into written words, is apt to be heavy and sedate,

but he finds an antidote for that in conversation, with its bright touch and go, in which he seizes the thought and hurls it back, as a tennis player returns a ball. He becomes an intellectual fencer, and acquires that readiness which he will so much heed in emergencies. Those who saw Holmes and Russell and Motley and their friends at intellectual combat will not soon forget the brilliant sight.

THE COMMON CONTEMPT OF CONVERSATION.

Conversation is of the utmost importance. It is above business, because it is contact with persons, immortal, intelligent and possessed of treasures that may be had for the talking. Is it not strange that men steadily show contempt for conversation? Meet a man on the street, and as he greets you he has an air about him that says: "I have something more important than you on my mind. I have business on my hands from which I can make dollars; you are only a man, and I can only get ideas and inspirations from you." He passes on, unaware of the opportunity he was throwing away. You might have been able at that particular moment to tell him something that would have been of immediate value in his business or, more important still, in the man that is behind and controlling the business. The great conversers have brought on revolutions, shaped governments, started movements of national importance, disseminated learning, and molded characters. Humble conversers do the same. To quote from Dr. Trumbull:

"Conversation, as one of the chief things in life, has evidently not yet been exalted to its proper place. For a small profit, a man will travel fifty miles without a murmur, and use up the profit in the pleasure of an hour with a grave face and feeling it a perfectly rational performance; but he would think it wildly visionary to travel thirty miles and take a day off with nothing in view save the conversation of some one, which might, however, last him for life. In fact, we have a sort of suspicion of the man who has time to talk, and who betrays a desire to probe down beneath the surface of things. To be ever on the move, to give each man you meet the impression that you have on hand something vastly more import-

ant than to speak with him, is called business-like. It suggests thrift, and many covet the ability to give this impression." Men are dependent upon it for much of their culture, and yet are blind to the opportunities that it brings.

The conversation-killer abounds. He never sees your point, and always discusses some other question with the strange notion that he is conversing. He talks on a different level and from a different point of view. He insists on contending over questions of fact, when the nimble fancy is tossing ideas back and forth above contact with fact. It is Mr. Gradgrind over again. Ignorant of the essence of truth or of the genius of conversation, he demands explanations and insists on contentions when wit and good-humored fancy deal with the larger and cheerier phases of the matter. Or he is a mere chatterer, who runs on as if turned by a crank, grinding out inconsequential and conceited, old and worn-out nothings and smiling in complacency at the shameful imposture. Conversation must be mutual. No one engaged in it must withhold his attention, thereby requiring the other to labor for his attention; nor must he try to help the other out by giving him words, nor must he spoil the other's talk by taking it up unfinished and shutting him off before he is through. "One man who is a little too literal can spoil the talk of a whole table full of men of spirit." Conversation must be suggestive rather than argumentative; it must let out as much of each talker's thoughts as will be pleasant and profitable.

Some suggestions may be helpful for conversation. Seek people with whom it is profitable to talk as the hunter seeks for game, as the bee searches for the sweet in the heart of the flower. Be skilful in extracting their treasures. It is an art to be learned at any expense of time and effort. Be not afraid to own your ignorance on any subject. Be generous with your own treasures, and even bestow them upon the ignorant, gracefully and fittingly. Be not supercilious, but fraternal. Have something to give to others, and be willing always to give it. What you have in the way of ideas is not your own property—it is a trust to be administered for them. The law of free trade prevails in the Republic of Truth.

CHAPTER XLIV.

THE BIBLE AND THE BRAIN.

THE part the Bible has played and is now playing in the training and in the proper use of the mind is so considerable that no adequate discussion of education, literature or achievement is possible without taking note of it.

Three processes mark all education, as has already been pointed out—acquiring knowledge, developing powers, and getting possession of those powers, and the Bible has a vital effect in all those processes.

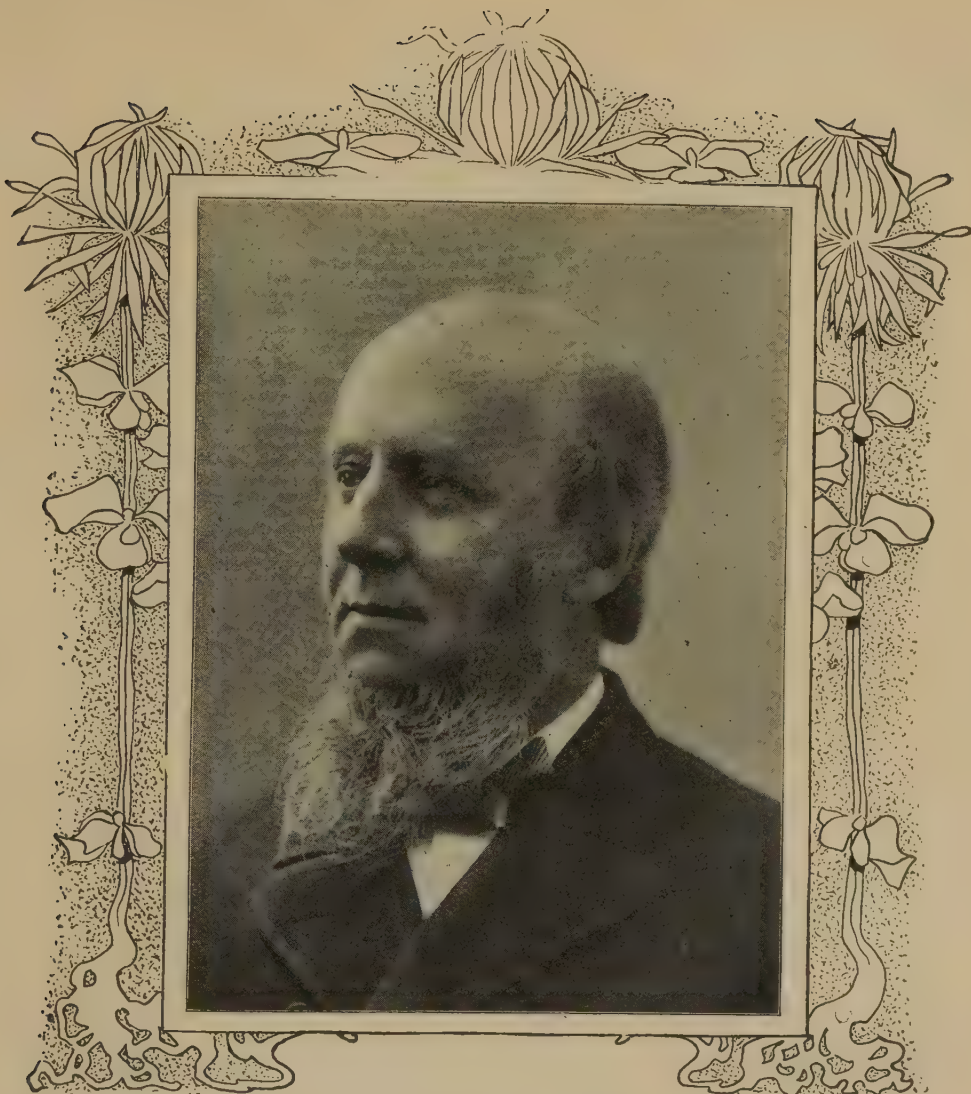
The Bible secures to us certain important truths that we have always had and never were able to keep. I read not long ago a statement from Max Muller to the effect that as you go back in the history of nations you find that monotheism—the worship of one God—was their first faith, and that allied with this original faith was the idea of the future life. We know, however, that the people came to see a god behind every object of nature, and soon had in every nation a degrading polytheism. Only one nation escaped this degeneration, and it was through the influence of the Bible. Not with ease did it accomplish this, either. It took many centuries to overcome that persistent tendency among the Jews. We believe in one God now, not because God at first equipped us and started out with that idea as an intuition, though he did do that, but because the Bible has recognized, confirmed, restored and purified that original conception. The thought of the future life fared little better. Under one religion Nirvana, or dreamless extinction, is taught, and it must remain true that Christ brought life and immortality to light in the gospel—out of the mist of doubt and ignorance into the clear light of fact and of related truth. These two truths are forever secured to us by the Bible.

Dr. Hugh Black of Edinboro in a recent volume on “Culture and Restraint,” says: “The result of this moral advance was an infinite intellectual advance also, which brought reason and order

into the world. There could be nothing but mental confusion so long as the universe was supposed to be governed haphazard and by piecemeal—here the domain of one deity, there of another. Science, in its modern sense, had its birth in monotheism. The idea of the uniformity of nature, which is the first principle of science, till the human mind swept aside the intellectual confusion of polytheism and through the conception of law saw the world to be consistent, with unbroken continuity. Jewish religion is the cradle of science.”

There is certain original information given by it, too, as the newspapers would say, told exclusively in the columns of the Bible, to-day’s book, the latest book out. To the lips of the thoughtful the question has ever been springing, Whence did we come? Well, ask the traditions among the nations, and then ask the Book of the Hebrews, and let your anxiety be calmed while you listen to the opening strains of the oratoria of the Creation, that strikes also the theme and motive of the recreation. When it says: “In the beginning God created the heavens and the earth,” you will have no more of the guesses of men. To the lips of the thoughtful the question is ever leaping, What is the beginning of the nations? and the story of the three sons of righteous Noah is the answer that is given. Here is original, authoritative information about the ever-fascinating and otherwise confused question of beginnings. But what is the meaning of this pain at the heart that all feel, as some heathen have felt, this disturbance in human nature, these cross-lights that confuse? The Bible says that it is sin, and tells us its origin and meaning. Whether we accept God’s remedy or not, we at least have His diagnosis of the disease. Here is original information about a great fact.

In the Bible alone humanity is informed of the real purpose of life. It settles the long-discussed question of what is the duty of man—to fear God and keep His commandments; of the end of life—to become perfect in becoming like Christ; of the one all-including and commanding pleasure in the conflict—to please Him who has enrolled us; of the one all-inspiring motive—deathless love to the commanding, ideal Person.

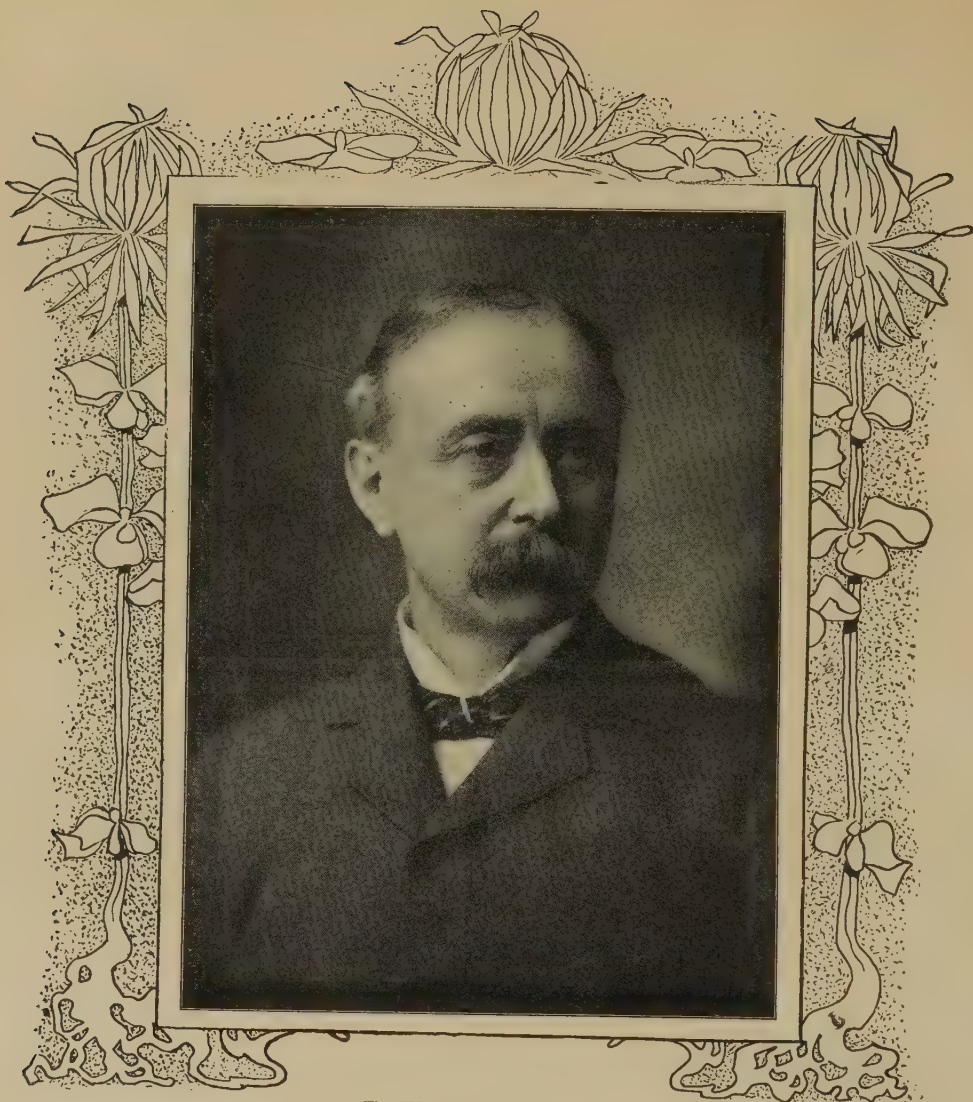


JAMES B. ANGELL, LL. D.

"In these days when education from the lowest to the highest grade is brought within the reach of almost every person of energy, there is little excuse for being content with a poor intellectual equipment. In the case of many, some self-denial and perseverance may be needed to secure a college education. If circumstances render a college education unattainable, still one may, by diligent self-culture, train one's self for the creditable discharge of such duties as fall to most of us."

James B. Angell

President Angell is a native of Rhode Island and a graduate of Brown University; has been president of the University of Vermont and is to-day president of the University of Michigan; has been United States Minister to China and to Turkey.



E. W. STEPHENS.

"Books are the messengers of the centuries. They bring to us the thoughts, the feelings, the inner lives, the ideals of the good and great. Properly selected, they enrich us with knowledge, sentiment, aspiration, resources, happiness; without them we would be poverty-stricken."

E. W. Stephens

Born at Columbia, Mo.; son of Hon. James L. Stephens, who helped lay commercial, educational and religious foundations in the State; educated at State University; owner of Columbia Herald and President of Herald Printing Co.; moderator of Mo. Baptist Gen. Ass'n.; chairman curators of Stephens College; a model citizen, Christian and business man.

The principles of conduct that apply whether the sun shines hot or cool breezes fan the air, everywhere—for those we are indebted to the Bible. Charles Dickens wrote to his son down in New South Wales: “I put a New Testament among your books for the very same reason and with the very same hopes that made me write an easy account of it for you when you were a little child—because it is the best book that ever was or ever will be known in the world, and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided.” Daniel Webster said: “If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. The Bible is the book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule of conduct.” Says Dr. Black: “The world is indebted to Jesus for the moral law, not merely the ten commandments but the idea of law, the possibility of any commandments based not on caprice or on external authority, but on the eternal essence of things.”

There is the fact of resurrection. I know when we see spring waking up from the dead gardens and walking with the steps of life everywhere—we say, there is resurrection. And when we see the chrysalis changing into beauty which only life can give, we say there is resurrection. But it is because we have first learned of the fact here, and now find in the blooming spring and the living butterfly, not the original suggestion, nor even the proof of it, but illustrations and suggestions confirming and comforting us in the truth.

THE BIBLE AS LITERATURE.

The Bible has in itself the material for the finest training of the mind. History is the greatest of all studies, and the Bible gives us the greatest of all histories; greatest because the history is inspired, and the record of it is inspired also. There is law there which relates itself to everything that has been brought out since in law. Justinian is built on Moses. Huxley said before he died:

“There is no code of legislature, ancient or modern, at once so just and so merciful, so tender to the weak and poor as the Jewish law.” There is poetry there and eloquence. As Milton says: “No songs are comparable to the songs of Zion, no orations to those of the prophets.” Tennyson says that Job is the greatest poem ever produced in any age and in any language. No more powerful, carefully prepared speeches are preserved to us in any literature than those in Isaiah. Besides, there is a new form of literature in the Bible, namely, the prophetic, not found anywhere else. Human nature is also taught there in its blackest blackness, in the fairest beauty that it can reach, and in all the shades between. In the study of its history, law, poetry, oratory, prophecy, and its biography revealing human nature, an unequaled training can be secured. Dr. Black writes: “The Jewish religion fostered arts like architecture, music, poetry; and their sacred literature in all its varied form, narrative, prophetic, lyric, dramatic, judged even as literature, is unrivaled for sublimity and for power over the mind and heart of man.”

But further, it leads us necessarily through its connections into other studies. It does not teach science, but it alludes to what forms the subject-matter of science enough to compel us to study science and science to study it. Philosophy is ever taking account of the light it throws on what we might call abnormal man. It leads into the study of other history. The history and the map of modern Europe have been made by the Bible. Still further, if you will follow it in its reproductions in every form of literature, you will find it covering the world. In three centuries after it was written you could have found all of its passages in other books that it had inspired.

In the fourth century Ulphilas went as a missionary to the Goths and found they had no written language. He reduced their language to writing and translated the Bible into it. From Gothic came Teutonic and Anglo-Saxon and English. This is how we got our language, in the main, and the first book printed in the English language was Tyndall's translation of the Bible. In more than five hundred phrases and ideas it reappears in the great Shake-

speare. Jeremiah is the suggestion of Byron's "Darkness;" Job of Bryant's "Thanatopsis;" First Corinthians, fifteenth chapter, of Wadsworth's "Ode on Immortality." For romance and poetry it has furnished exhaustless subject-matter and endlessly varied situations.

Brilliant Eugene Field wrote: "I would not now exchange for any amount of money the acquaintance with the Bible that was drummed into me when a boy." "I think," Hall Caine says, "I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation but are taken from the Bible. 'The Deemster' is the story of the Prodigal Son. 'The Bondman' is the story of Esau and Jacob, though in my version sympathy attaches to Esau. 'The Scapegoat' is the story of Eli and his sons, but with Samuel as a little girl. 'The Manx-man' is the story of David and Uriah."

TESTIMONY OF GREAT WRITERS.

Goethe said: "It is a belief in the Bible which has served me as the guide of my moral and literary life. No criticism will be able to perplex the confidence which we have entertained of a writing whose contents have stirred up and given life to our vital energy by its own. The farther the ages advance in civilization, the more will the Bible be used."

Frederic Harrison, in his "Literary Estimates," says of Ruskin: "The book which begot English prose still remains in its supreme type. The English Bible is the true school of English literature. It possesses every quality of our language in its supreme form—except for scientific precision, practical affairs and philosophic analysis. If you care to know the best that our literature can give in simple, noble prose, mark, learn and inwardly digest the Holy Scriptures in the English tongue. Ruskin as a precocious boy of five began reading with his mother the Bible through from beginning to end and over and over again, and got from it his marvelous instinct and faculty for noble, vital, always fascinating expression."

Writing of the history of Bible translation in Harper's Magazine, Mr. H. W. Hoare says of the King James version:

"Its scholarship marked a conspicuous advance even on that of Geneva. It was free from bias, and did not provoke opposition to any polemical notes. The character of its diction was in full harmony with the keynote which Wycliffe had been the first to sound, and which Tyndale had re-echoed. Its English was the people's English, yet reflecting at the same time all the glow and glory of a period never surpassed in the whole history of letters. Receiving the jewel committed to them with a deep sense of devout responsibility, King James' revisers provided for it a setting of imperishable beauty. In strength and tenderness, in its sustained note of nobility and solemnity, in its wondrous pathos, in its chastened sobriety, simplicity, and directness, in the semblance of inevitableness under which the elaborate art of it lies concealed, in its haunting cadences and rhythms, the richness and power and grandeur of our native tongue have been enshrined for evermore. In other respects our debt to King James may not be great, but in the history of the English Bible he stands out as the energetic, sagacious and wide-minded promoter of an enterprise not unworthy of the nation."

Prof. Huxley wrote: "I have been seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utterly chaotic state of opinion on these matters, without the use of the Bible. Take the Bible as a whole; make the severest deduction which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do if left to himself, all that it is not desirable for children to occupy themselves with, and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple, from John O'Groats's House to Land's End, as Dante and Tasso were once to Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of

mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the farthest limits of the oldest nations of the world. By the study of what other book could children be so much humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?" And in the nineteenth century he said: "I have always advocated the reading of the Bible. Its teachings are so infinitely superior to those of the sects who are just as busy now as the Pharisees were eighteen hundred years ago, in smothering them under the precepts of men; it is so certain to my mind that the Bible contains within itself the refutation of nine-tenths of the mixture of sophistical metaphysics and old world superstition which has been piled round it by the so-called Christians of later times; it is so clear that the only immediate and ready antidote to the poison which has been mingled with Christianity, to the intoxication and delusion of mankind, lies in copious draughts from the undefiled spring, that I exercise the right and duty of free judgment on the part of every man, mainly for the purpose of inducing other laymen to follow my example."

In a recent article Mr. Calvin Dill Wilson goes into elaborate detail to show how Kipling's writings are saturated with the Scriptures, ideas and phrases from the Bible reappearing in almost every line, though Kipling is one of the most modern of writers as to ideas and style. Very little of his prose or poetry can be understood unless we know something of the Bible. He concludes his article:

"The remarkable poem, called 'The Recessional,' is a mosaic of Scripture phrases and allusions, besides being Biblical in spirit. This calls us to another point, that these poems do not indicate their indebtedness to the Bible only by parallelisms of expression, but by their spirit, their atmosphere. They are not religious poems in the ordinary sense, but they are the work of a man who recognizes

the unique and supreme literary value of the English version of the Scriptures. They are poems that not only owe their phrases to the Bible, but their inspiration; they would not have been written, they could not have been written, without familiarity with the Scriptures. Nevertheless, they are in a high sense original; few people have Kipling's remarkable familiarity with the Bible, and few could have used the material when they had it as he has done. Of course, there are many of his poems that have no references to the Scriptures, and no phrases therefrom, yet even these bear the marks of a man who has drunk deep from that fount of English undefiled. Truly the Bible is an exhaustless quarry for literary workers.

"Kipling deserves this high praise, in addition to many other kinds of praise he has received, that he recognizes the power of the Biblical classic, knows great phrases when he finds them, and can manipulate these with a fine skill. The further inference may be drawn that a perfect familiarity with the Bible is a large part of the writer's equipment; and this deduction need not be made from Kipling alone, as Swinburne has woven into a large part of his works the same intimate knowledge of the English Scriptures. We have endeavored to make our point without dwelling upon the influence of the Bible upon the writers of earlier generations, as the task would be endless. For there have been few great writers in the English language who have not owed great debts, in a literary way, to the Scriptures. A whole book has been made of the parallelisms between Shakespeare and the Bible; and to cut out of English literature, and, indeed, all literature within Christendom from the time of the founding of Christianity, what it owes to the Bible, would be to mutilate our greatest modern classics, take from them their finest passages, and render them unintelligible and fragmentary."

Prof. Edward A. Allen, of the University of Missouri, wrote to a young friend at college: "The one book that the student who wishes to do his best in literary art must steep his mind in is our English Bible. 'Where is the life of our language to be found in such perfection,' exclaims Leigh Hunt, 'as in the translation of the

Bible? We will venture to affirm that no one is master of the English language who is not well read in the Bible and sensible of its peculiar excellencies. It is the pure well of English. The taste which the Bible forms is not a taste for big words, but a taste for the simplest expression or the clearest medium of presenting ideas.' This opinion has been confirmed in our day, by such writers as Cardinal Newman, Fitz Edward Hall, J. R. Green, and by other masters and critics of the literary art. Mr. Saintsbury, in his recent work on Elizabethan literature, pronounces the authorized version to be probably the greatest prose work in any language, and explains its excellencies as in part due to the quarries of suitable English terms the translators had in the earlier English versions."

WHAT THE BIBLE HAS DONE.

In the language of Dr. Black, "Culture begins with accepting the Christian ideal which aims at perfection of life."

In the art life of the race the Bible has had marked triumphs. Its effects in inspiring artistic power, providing the highest ideals and prompting to the greatest and most unselfish activity are seen on all sides. This is true even in architecture. It is true in painting and poetry and music, for the Bible has furnished the subjects, the ideals, the inspiration and the purpose to all the greatest workers in these arts.

To resume: The Bible has furnished truths and they have trained the mind; it has put man's mind into right relations with the world, with the Maker of the world, and with the people of the world, and that has set the mind to working normally; it has a subject matter of its own and that is an object of study and an inspiration to other studies; it has prompted to all the forms of intellectual research and to the founding of all the institutions for the training of the mind. There can be no complete training of the mind apart from the Bible. Ignorance of the Bible is a cardinal sin. And yet, much as it has done for the mind, it has done still more for the moral character.

CHAPTER XLV.

NATURE AS A TEACHER.

WE ARE on the subject of the young man's mind and are thinking of nature in her power to inform and gratify and discipline the mind. Yet we cannot forget that nature appeals to the whole man—his body and heart and hope and aspirations. We are prepared to say with Longfellow:

“If thou art worn and hard beset,
With troubles that thou wouldst forget;
If thou wouldst read a lesson that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills! No tears
Dim the sweet looks that nature wears!”

Nature has been man's teacher from the beginning. She has furnished us the material for all the sciences—the stars for astronomers, the rocks for geologists, the flowers and trees for botanists, the animals for zoologists, the elementary substances for chemists, her powers and forces for students and workmen of many kinds. She has trained men as they searched for the truth in her several fields; she has furnished training for those who study the sciences already wrought out. To learn the laws of measurements and forces and forms of life is to acquire truth, to obtain discipline according to the structural needs of the mind. In addition its effect is to train the power of reasoning in the truths of providence and to touch the whole mind with beauty and reverence.

“By what means this earthly Eden was made ready for man's occupancy we can only conjecture. Science knows not by what forms of fire ‘the adamant was melted, by what wheels of earthquake it was torn,’ by what teeth of glacier and weight of sea waves it was carved and engraven into its present form. But we are sure that no sculptor ever chiseled out his marble with such patient and tender regard as God has sculptured out the earth, tracing upon its tablets

the letters and laws of its everlasting forms, plowing out the gulfs for man's commerce, curving the shores along which the civilizations lie, lengthening the mountains, chain by chain, as boundaries for the nations; sloping the hillsides up which the shepherds lead their flocks, and leveling the valleys in which the towns and circles nestle. How wondrous, too, God's daily preparation of the earth in all things needed for man's life and growth.

"Lowest in the scale are the rich grassy growths, at once a carpet soft and warm for the living and a blanket for the dead; then an embroidery of every tint and hue; then the blade of grass thickened into trunk for tree, shading man from the heat of summer, lifting the fruits for food above the dust, sheltering the secret sources of the water springs; all the trees pliable for plow handles, never to be split into spears, their flowers never to be fed to war horses; the hills filled with ores soft as water to the moulder, but hard as adamant when the axe is lifted upon the forest; granites made dense for building, marbles made soft for carving; all the winds speeding for carrying commerce; all the rivers flowing for turning mill wheels; all the seasons ripening for filling granary and storehouse; while for the mind and heart the earth itself is an 'illuminated missal for the scholar, a cathedral glorious in holiness for the worshiper, rich in mighty sculpture and painted legend for the thinker,' kindly in simple lessons for the workers. Truly God hath put all things under man's feet. Happy, thrice happy he who has such a conception of nature as that on each refulgent morn; the rising sun, the bursting buds, the grass spotted with fire and gold in the tints of the flowers fill his heart with a sweet wonder of joy and his mind with the thought, 'My Father made it.' "

WHAT NATURE GIVES.

Nature furnishes us the raw material for all our arts, too, and he who would learn and produce must learn from nature and produce with her resources. Her stones and trees make our architectural piles and her massive and graceful forms inspire our architectural ideals; her marble enables the sculptor to reproduce the grace of the human form and embody his own dreams of physical

perfectness; her colors and her scenes inspire the painter's genius and give him the instrument with which he may achieve his ideals; her many sounds touch the music in his soul and enable him to sing it out in all the glory of music's varied speech; her scenes are the chief pleasure of the poet's soul and enter into the measures of his verse.

It trains the philosopher who looks behind nature as he asks why and how this all came about. She is ever inviting those who work in her soil to study its structure. She bids those who dig out the treasures from her veins to get acquaintance with the many forms of mineral substances. Nature is an instructor to the mind. She compels the mind to be orderly in its action, else it makes slow speed in its search for truth. She trains the eye to accurate observation, else knowledge will be distorted and fragmentary. She bids the mind to listen through the ear, else it will miss the richer music. She bids the heart be pure else it will not see God, whose trailing robe is rich with nature's mysterious beauty. He who learns to think of nature in her own orderly way has found mental power. He who learns how to observe accurately and retentively has stored up power for future use. He who is alive to nature's music is in tune with all the universe. It is confidently claimed that naturalists live longer than any other class of scientists.

It is of highest value to head and heart and hand that we be much with nature. The Master learned her secrets and used natural objects to teach deep truths. She is a reflection upon earth of eternal truths and ideals in heaven, a mirror in which the mind can see the worlds above reflected. The spectrum shows that the sun and distant worlds have the same physical substances that we have here. Spiritual analysis shows that heaven's truths are lodged in earth's forms and that when we are indifferent to the truths of the latter we are dead to the truths of the former.

To love nature is to have a persuasive teacher and an ever present friend.

CHAPTER XLVI.

POWERS AND PLEASURES OF MEMORY.

WE can live without hands and feet, but not without memories. If it were not for memory we should have no vital connection with the past, and therefore none with the present or the future. We may never be able to tell which is the more valuable, memory or hope, and debating societies will probably continue to discuss the question for all time to come. Without hope we lose the future and ultimately lose both the present and the past, while without memory, we would never have any past, and not much present or future. Thomas Fuller quaintly says of memory: "It is the treasure-house of the mind, wherein the monuments thereof are kept and preserved." Plato makes it the mother of the Muses; Aristotle sets it one degree further, making experience the mother of arts, memory the parent of experience.

It is not necessary that we know precisely what memory is, whether it is a mere habit of the mind, or the principle of association, or a separate faculty sitting apart and making a record of things seen, heard, thought, felt and done, but we know something of its power of bringing up everything from the past for our pleasure or our pain, our profit or our loss.

We are constantly astonished at what it can do; even when it acts involuntarily as mere memory. But it is more wonderful when it acts voluntarily as recollection, going about and collecting again the things that belong to the past. By this deliberate effort it is marvelous what the memory can achieve. Robert Houdon's memory was cultivated till he could fix his attention on many objects, and then recall them afterward with unvarying precision. Passing through a room with hundreds of books on the shelves, he could so fix his mind upon them as to be able to tell exactly what book was on a given shelf and at a certain distance from the end. It seems that we cannot forget. One may deliberately drive a certain thing from the mind by calling in something else, but it is in the mind all

the time. One may not be able to recall what he wants at the right time, but some day he may easily recall it by means of something with which it is associated in his mind.

“Lulled in the countless chambers of the brain
Our thoughts lie linked in many a hidden chain.
Awake but one, and lo what myriads rise,
Each stamps its image 'ere the other flies.”

We may seem to forget, but we do not forget what we have really seen or known. Coleridge tells of a servant girl in Germany, who, during a nervous fever and delirium, recited passages of classical and rabbinnical writings which she used to hear a minister, in whose house she lived, read aloud. Rev. Timothy Flint says that when prostrated with malarial fever he recited aloud passages from Virgil and Homer that he had never formally committed to memory. Well did the old Norse mythology represent memory by two ravens, that sit on Odin's shoulders and whisper to him to refresh his mind. The old Vikings are represented as taking the ravens with them on their long voyage. One raven seemed to attend on the poet Poe through all his dark life, and it follows us, too, everywhere on land and sea, the lonely bird haunting and shadowing us as with “fiery eyes” it “burns into your bosom's core,” walks into our day and into our night. Try to drive it away,

“And the raven, never flitting,
Still is sitting, still is sitting.”

Memory never dies. Some things come back more vividly than others, especially when that which we remember was first experienced with deep feeling and branded upon our hearts as with letters of fire. Some things come up very feebly, and some usually come not at all unless we search for them, but come they will some day. The young man is not apt to forget those early experiences in which his heart's deepest interests were involved, and he is not apt to forget either the times or places connected with those experiences. Nor will he likely forget times of loss and pain, as when a playmate was taken away or a parent was torn from his helpless childhood or

youth. The echo of that pain haunts him always. A strain of music will call up a whole life history. A picture will bring up faces that have been fixed in death, or seemingly lost in forgetfulness for years. A piece of statuary may revive long forgotten histories and crowd the present with the forms and experiences of the past. A face seen on the street will remind of one long gone out of the life, and bring all the bygone hours into the experience again. An odor of a flower brings up the day of death with its oppressive gloom, or the glad marriage day with its bright joys and dreams or the graduation day with its heroic and sublime visions of "all the wonder yet to be." We are glad that memory is not wholly dependent upon such accidents as a chance strain of music, an odor of a flower or a face seen on the streets, but it works in accordance with laws that are more or less within our comprehension and control.

"When time, who steals our years away,
 Shall steal our pleasures, too,
 The memory of the past will stay
 And half our joys renew."

Memory works on after we are stripped of the robe of flesh, for every power of the soul passes through unhurt by death into the eternal activities of the eternal unseen world. A gentleman of my acquaintance when a mere boy was almost drowned. He had sunken twice, and was about to go down the third and last time, when kind hands rescued him. He told me that in those moments in the water, his whole life rolled before him with all its minutest deeds in one panorama. Is not this what is meant by an inspired writer who saw into the future and into the unseen world and in describing the judgment that was to take place, wrote: "And the books were opened." Our own memory is the book out of which our life's history will be read. Is not the memory the worm that dies not? while conscience is the fire that is not quenched?

A beautiful service it may render to us, linking us to the past, giving us wisdom, to use the present, thereby guiding us and making our future.

Memory is often a storehouse of spiritual and imperishable

treasures. It often touches us with sadness, yet brings to us cheer even as:

“Oft in the stilly night,
 When slumber’s chain has bound me,
 Fond memory brings the light
 Of other days around me.
 The smiles, the tears
 Of boyhood’s years.
 The words of love then spoken;
 The eyes that shone
 Now dimmed and gone,
 The cheerful hearts now broken.”

We often know not how to judge the present and prepare for the future but by the past. It affords to our consciences the basis for their action, as they approve and give us pleasure or disapprove and give us pain. It was the memory of Duncan’s murder that gave to conscience its power to punish Macbeth. It was the memory of his base betrayal of his good master that waked the conscience in Judas’ breast and led him to exclaim in remorse, “I have sinned in that I have betrayed innocent blood.” What pleasures memory may give us. The memory of a good deed done is like an angel from heaven coming to cheer us; or is like a flower that grows in beauty and sends its grateful odors through the whole life. There is a man now growing old known to the writer who scarcely has enough money to finish his life with. But his happiest memories are not that he has always been honest and paid his debts, though that is a very happy memory; not that he has always treated his family with courtesy and kindness, though that is a happy memory; but that every year for many years he paid the expenses of some young man who had ambition for an education, and helped all those young men into larger lives. The memory of wrong received from others has made many a life bitter, but the memory of wrong done to others is more bitter still.

Since memory has so much to do with our happiness, with our judgment, with our use of the present and our preparation for the future, it is of the highest importance that we know how to have good memories.

CHAPTER XLVII.

MAKING MEMORIES.

WE ARE making memories all the time, for what we think and say and do and see will be brought up by memory and we are therefore storing up happiness or unhappiness all the time. It is desirable that one have memories that will be as accurate as possible, as pleasant, inspiring and strengthening to the heart and the mind and the purposes as possible. Two suggestions will be made.

While we may never forget anything, we may select the memories most worthy to be cherished, and by effort can keep the desirable things more vividly and powerfully in memory. If the involuntary memory brings up unpleasant things from the past through the mere power of association, do not cherish them, for the voluntary memory can decide which of these it will welcome and cherish. Never select unpleasant memories—those that are disagreeable to think about that make you morbid, weaken your purposes, and diminish the unselfishness of your ideals. We have all made mistakes, and if we are very conscientious and sensitive our memory may torment us into hopelessness and helplessness. When the thought of past weakness or failure brings intimidation to the mind, dismiss it with instructions never to return. Memories of wrong done us must be sent away and be supplanted by thoughts of the goodness shown us by others, or by thoughts of the good of those who have seemed to mistreat us. Memories of misfortune when cherished tend to gloom and depression, till the power to be cheerful, to form purposes, and reform our plans is gone. Memory of an unhappy past may keep us from putting our whole selves into the present and thereby paralyze us. When we can have memories that enrich the mind and empower the life why should we cherish those that only impoverish the mind and enfeeble the life?

While we send away those undesirable memories that come of themselves, we may recollect the scattered experiences and events

that give us pleasure or wisdom or hope. To be sure, past failures, when we do not dwell on them too much, may become incentives to better achievements, but may do so only when we accept from them the inspirations without dwelling upon the failures themselves. We all must have memories of efforts which we have put forth to do worthy things, and though we may not have succeeded in the highest measure we may still have happy thoughts of what we tried to do. Thousands of brotherly words have been spoken to us for the few unbrotherly, and we can afford to spend some time on the former. Goodness and courage and unselfishness in others have displayed themselves again and again, and we can afford to call them often to the mind. We have not only noble memories of the great and the good who have gone before us, but those memories may easily exclude from our minds all the thoughts of the vicious and the unworthy.

GATHER UP THE SCATTERED TREASURES.

If one succeeds he must select his memories. It has been said that, "A good literary or artistic memory is not like a postoffice that takes in everything, but like a very well edited periodical which prints nothing that does not harmonize with its intellectual life." Sidney Smith advised that one should be ignorant of a great many things in order to avoid the misfortune of being ignorant of everything. As A. P. Russell says: "Memory, to be of great value, it would appear, must be limited, ready, and at absolute command. A really valuable memory is impatient of diversion from accustomed employment, and when diverted returns to it naturally and in the shortest manner." When one has formed a habit of selecting those that conform to his best habits, and serve his highest purposes, he has learned one of the fine arts. To use the words of a humorist, every one should have a good "forgetery." "To forget a wrong is the best revenge."

The richest treasures must be stored up for future use. Many men, such as St. Anthony, Lord Granville, Thomas Cranmer and Bossuet, had the whole Bible in their memory ready for use at any moment. Macaulay knew many great poems and could constantly



PRESIDENT W. H. P. FAUNCE.

"The Bible is addressed to thinking beings. It has no message for beast or bird, for tree or clod, but speaks to the reason, the conscience, the intelligence of humanity. Hence wherever the Bible goes it stimulates thought, establishes schools, creates literature, and a Christian is necessarily a thinker."

W. H. P. Faunce.

Born in Worcester, Mass., 1859; son of Rev. Dr. D. W. Faunce; graduate of Brown University and Newton Seminary; pastor of Fifth Avenue Baptist Church, New York City, for years; President of the famous Brown University since 1899.



EX-GOVERNOR ALVA ADAMS.

"Young men should read books and study events with the purpose of conversing about them. This gives clearness of view, fixedness of grasp and skill of speech. The young man who gives a half hour to daily news and events, and two to a good book, and then consorts with those who do the same, will soon have a conversational fund that will never become insolvent and will enrich and be enriched. Even then I would repeat the advice of Lord Chesterfield to his son: 'When in company talk often but never long.'"

Alva Adams

Born in Wisconsin; merchant and banker at Pueblo, Colo.: Governor, 1887-9, and again, 1897-9; business man and public spirited citizen.

call them to his aid. When Mozart was fourteen he went to Rome to assist in the music of the Holy Week, and listening to the "Miserere of Allegri," which no one was allowed to copy, he stored it away in his memory so that he was able to reproduce it the next day at a grand concert.

What a rich treasure was in the memory of John B. Gough, as was indicated by that memorial handkerchief. At his funeral that handkerchief hung over a chair that stood at the head of his coffin. This is the story he had often told about it: "I have in my house a small handkerchief, not worth three cents to you, but you could not buy it from me. A woman brought it and gave it to my wife and said: 'I am very poor. I would give your husband a thousand pounds if I had it, but I brought this. I married with the fairest and brightest prospects before me, but my husband took to drink, and everything went. The piano my mother gave was sold, until at last I found myself in one miserable room. My husband lay intoxicated in a corner and my child was lying restless and hungry on my knees. The light of other days had faded, and I wet my handkerchief with my tears. My husband met yours. He spoke a few words to him and gave a grasp of the hand, and now, for six years, my husband has been to me all that a husband can be to a wife, and we are gathering our household goods together again. I have brought your husband the very handkerchief I wet through that night with my tears, and I want him to remember, when he is speaking, that he has wiped away those tears from my eyes forever.' Ah, these are the trophies that make men glad. The memory brought up by that handkerchief has inspired me for twenty-five years to do better service for humanity and God."

MAKING MEMORIES.

We may prepare memories for future use. We may do this by giving particular attention to things worth remembering when they are transpiring. Each day brings something that ought to be forgotten and something worth remembering. Learn to distinguish between the two as they go by, and give close attention for the purpose of remembering most easily, most vividly and most accurately.

Attention to it with the mind will secure retention of it in the memory. What a blessed thing it would be if every one were storing up all that is good and worthy to be remembered and were casting out everything unworthy. We should be gathering the rosebuds to press within the leaves of the book of memory, and not a thorn or nettle or poison bud would be there to sting and weaken us or any one else.

We may do this by doing and saying and thinking only those things that are worthy of memory. Pericles said that he rejoiced that no citizen of Athens had ever been compelled to wear mourning on his account. That was a noble tribute paid by Thomson, the poet, to Lord Lytton:

“For his chaste muse employed her heaven taught lyre
None but the noblest passions to inspire.
Not one immoral, one corrupted thought,
One line, which dying, he would wish to blot.”

Looking back over the years already lived we see some things we wish were different. If, as Sir Henry Taylor says: “The retrospect of life swarms with lost opportunities,” we must use the years that are to come so wisely and honestly that they will afford us an inspiring pleasure. A good memory is an unspeakable blessing. But that alone is a good memory which, in addition to retaining what was once put into the mind, stores itself day by day with what is worthy and recalls from the past only what will make more worthy and useful. To have a good memory one must have a good character, for what we call up from the past is what we prefer. The man makes his memories. Make yourself first of all a good man.

CHAPTER XLVIII.

THE PURE HEART.

IF the conscience is the seat of the moral instinct and the will the seat of the executive force, the heart is the seat of feeling, the home of the emotions. What a variety of feelings there are; varied and contradictory. There dwell love and hate, hope and fear, joy and sorrow, pity and scorn, envy and good will, jealousy and magnanimity, gratitude and ingratitude, purity and lasciviousness, humility and pride, unselfishness and avarice. No wonder Solomon says, "Out of the heart are the issues of life," and therefore urges the young man to keep his heart with all diligence.

If the heart is pure the feelings are controllable. Search around in that wonderful dwelling place, and even in your own heart you will find some feelings wholly wrong, like vanity, envy, jealousy, impurity and avarice, and these feelings are to be wholly condemned and thoroughly extirpated. You will also find some feelings that may be wrongly or rightly used. Hatred is right, if it is turned against the proper object, for you cannot love the right without hating the wrong, and one should hate selfishness and littleness and impurity as he would hate the devil. No one can be a good lover unless he is a good hater.

An inspection of your heart is a little like a visit to an aviary, where you find some repulsive birds of evil; some that with proper food and training may be made more or less beautiful; some that with but little care may delight the eye with beauty of form and plumage, and charm the ear with liquid notes of song.

FEELING RULES THE LIFE.

The feelings you habitually cherish control the life in a marked way. They help form the ideals and we have seen that the ideals of to-day become the realities of to-morrow; they also determine the energy of those ideals and supply the impulses by which they are to be carried out. They affect the conscience, too, for they

may easily dull the keen taste of Conscience and drown its commanding voice. They can react on your power of choice till the action of the will is the echo of the heart's strongest feelings, and the purpose you form is but that feeling trying to obtain its wish.

Since some feelings are wrong in themselves, and others may be put to a wrong use, and since they all, good and bad, influence the life most powerfully, the former kind must be wholly exterminated and the latter thoroughly subjugated. As it now stands, it is a heart not wholly right, a heart divided or degraded. Its owner is held responsible for its character and its conduct. You do not hesitate to hold your neighbor responsible for his heart—then remember that he and all other men, and God besides, are expecting you to have a good heart. Your conscience indicates what are the worse feelings, and imperiously demands that they be slain. Heart-cleaning is more important than house-cleaning.

What a task a young man has when he takes it up. He finds in his heart two sets of feelings—desires that seek gratification and affections that bestow themselves on others. His task is to distinguish the evil desires from the good, drive out the former and train the latter; to train the affections unto beauty and usefulness and unselfishness. That task is simple yet difficult—simple in that its laws can be understood by any child, and difficult in that the evils he seeks to correct are a part of himself, and it is a defective man defectively trying to remedy the defects. In time feelings can be controlled.

Think aright and you will feel aright. Niehbuhr, the German scholar, spent much of his time in travel. When he was old and blind he used to sit and turn his mind's gaze upon the pictures of the many places he had visited which he had carefully hung on memory's walls. His friends would see smiles chasing each other over his face as he lived again the happy past. The smiles came from the mind so happily engaged. Every thought brings up a feeling, and its own feeling at that. A thought of one kind never produces a feeling of another kind. Cæsar had his aspiring gaze fixed on Alexander, and felt an ambition to rule the world. You smile sometimes, and when a friend asks what you are smiling at

you answer: "Oh, I was just thinking of something." That states a profound truth. What one thinks of produces his smiles and his frowns.

The reverse is true, too, that when a feeling comes over us we can trace that to some thought, or at least to some condition of mind. This action and reaction between our thoughts and feelings is one of the most complex and important facts of life. The lover's heart grows warm, and at once the vision of his loved one comes before him, or if that vision first float before his mind, then the heart beats fast with glowing ardors. The sight of a bit of landscape brings up a whole history to the mind, and that history stirs the heart to new action, or melts it to tears. The odor of a flower reminds you of the day of a death and a sad separation, and that thought plunges the heart into its old gloom. A face seen for a moment on the street recalls to you another face; the thought of that face opens again an old chapter of history, unwritten save on the pages of memory; that history seizes the heart and fills it with the old feelings.

The feelings can be controlled through the thoughts. Dismiss from the mind the object of thought that produces or keeps alive some feeling not desired, and then substitute for it some object that starts and stimulates the feeling desired. If the thought of a certain person awakens vindictiveness, dismiss that person from the mind and think of some one who excites your love and admiration; or, better still, try to fix your mind on those elements in that person's character or environment or history, which excite only admiration or sympathy, or at least, pity—and if you search long enough and with the right spirit you will find such elements. If you find that the daily thought of how to make money is filling the heart with avarice, and spoiling its sweet, golden sympathies, let the thought dwell on the human misery which you can alleviate and must forthwith strive to alleviate with that money; let it grasp Christ's thought of spreading goodness and purity and love over the world by means of your money; let it dream of the greater man you can become by making it with such a motive and using it for such ends. Thus avarice will give place, if not suddenly at least

by degrees, to sympathy and usefulness. If the mind has objects of thought that awaken unchaste feelings, recall that ideal of manly purity who is the pattern of all who aspire to be the best, and those feelings will slink back into the darkness. This is the mind-treatment of heart troubles. The mind itself receives back blessings from the heart. Intense feeling gives greater clearness and power to the thought, and no truth is so surely and so happily your own as that which has borne the fruit of noble feelings.

But pure feelings are to be cultivated and secured in another way. Every feeling, good or bad, grows by the doing of some deed in which it can embody itself. He that shows mercy shall obtain mercy—shall obtain as a permanent possession that mercifulness which led to the deed. He that shows his love is made more loving. The chastity which seeks to express itself in the life is rewarded with a finer and nobler chasteness. The good action enlarges the heart which prompts it. The highest reward of being good is the ability to be still better.

You have difficulty in this control of the feelings. There is the difficulty of knowing just what are the reprobate feelings, for they are often so disguised as to be hardly distinguishable from the good. There is the difficulty of knowing just when the right feelings may be wrongly used, for motives are often mingled in confusion, to your deep distress. There is the difficulty of always knowing, with precision, just what thought will produce the feeling desired. It comes to be one branch of the fine art of living to be able to go back behind our feelings and choose thoughts suitable to produce those which we should have.

And yet in this manifold difficulty you are re-enforced most gloriously. Your own conscience will help, for it is ever pointing out the evil and condemning; the good, and commending. Your power of choice helps, for it is in your power to choose the objects of your contemplation. Habit works with you, for it makes much easier the continued doing of what at first was a struggle. The struggle itself will help. Time will bring to your aid its transforming power. Then there is a standard given from above, and is said to be living and active and sharper than any two-edged

sword and quick to discern the thoughts and intents of the heart. That standard is the Word of God, and its mission is to help you identify the good and the bad, and to guide you in all your choices. Moreover, a perfect Illustration and Example is given in the life of the One who lived on earth and still lives to pity and to help.

Yet when one's inclinations are toward the wrong feeling; when habit has made it easy to cherish them; when acts to which they prompt have made the feelings dominant and permanent; when one's general moral gravitation is in that direction, it is no pigmy task to set the feelings right. Here again you have re-enforcements that come with all the antecedents of victory. They are found in Him. Set your mind on the things that are above, is the recipe for securing the right object of contemplation; whatsoever He saith unto you, do it, is the means of embodying the heart's best emotions and making them permanent. If still you find that power is wanting, listen to Him who says, "A new heart will I give you," and who also promises to draw you up to His level.

Purity makes you mighty. In Tennyson's "Holy Grail" a knight confesses—

"But in me lived a sin
So strange, of such a kind that all of pure,
Noble and knightly in me twined and clung
Round that one sin, until the wholesome flower
And poisonous grew together, each as each,
Not to be plucked asunder."

Purity alone makes one happy. Recall the words of poor Robert Burns, who could speak on that theme as well as on any:

"I wave the quantum o' the sin,
The hazard o' concealing,
But ach! it hardens a' within
And petrifies the feeling."

The most miserable man is he who has sought to quiet his animal instincts by gratifying them, for he has made them more fierce and imperious with every concession.

Purity is contagious. Impurity pollutes others. The impure man, not content with his own horrible doom, seeks to bring boys

and old men down to his level, like "Old Fagin" and his school for educating boys to steal; like the procurers of innocent victims for lives of vice. Purity makes every one about it strong. Impurity can never be wholly concealed. "It is a noble thing to be clean in a society which is full of that which soils and discolors; but it is a nobler thing to carry a contagious purity into vile places and to throw a white light into the encircling darkness," says H. W. Mabie. One may know how to assume all the virtues he has not, and may have the courtliness of a Chesterfield, but cannot long conceal his impurity from God. A gentleman out in the forests of Canada pointed his camera at the mouth of an old cave in order to get a picture of its gloom. He stationed the instrument and let it stand for awhile, that the picture might be as good as possible. When he developed the picture he was shocked to see in the opening of the cave a horrible hyena, crouching and awaiting its opportunity to spring, while he had been standing near it all the time. The strong eye of the camera had seen the beast. Just as the pure eye of God or man sees the beast in the heart of a man.

The young man must be pure if he expects a pure and happy old age. A boy was shown an indecent picture and though he became a good man the effect of that picture lasts with him to-day. A good man, seventy-five years old, said: "God has forgiven me all the sins of my lifetime. I know it; but there is one sin I committed at twenty that has taken the charm out of my whole life, and to this hour has never ceased to trouble me." It is never necessary to do wrong in order to know all the phases of life. "Success" says: "What would be thought of one who would have a leg amputated or an eye taken out to gain experience? But the amputation of a leg or the loss of an eye would be a small misfortune compared with the loss or maiming of the spiritual, character-making self. It is as impossible for one to indulge in immoralities, and wholly regain his unsullied manhood, as it would be to grow a new leg or an eye."

Says a prominent writer: "On a frosty morning the panes of glass are covered with landscapes, mountains, lakes and trees, making a beautiful, fantastic picture. Lay your hand upon the win-

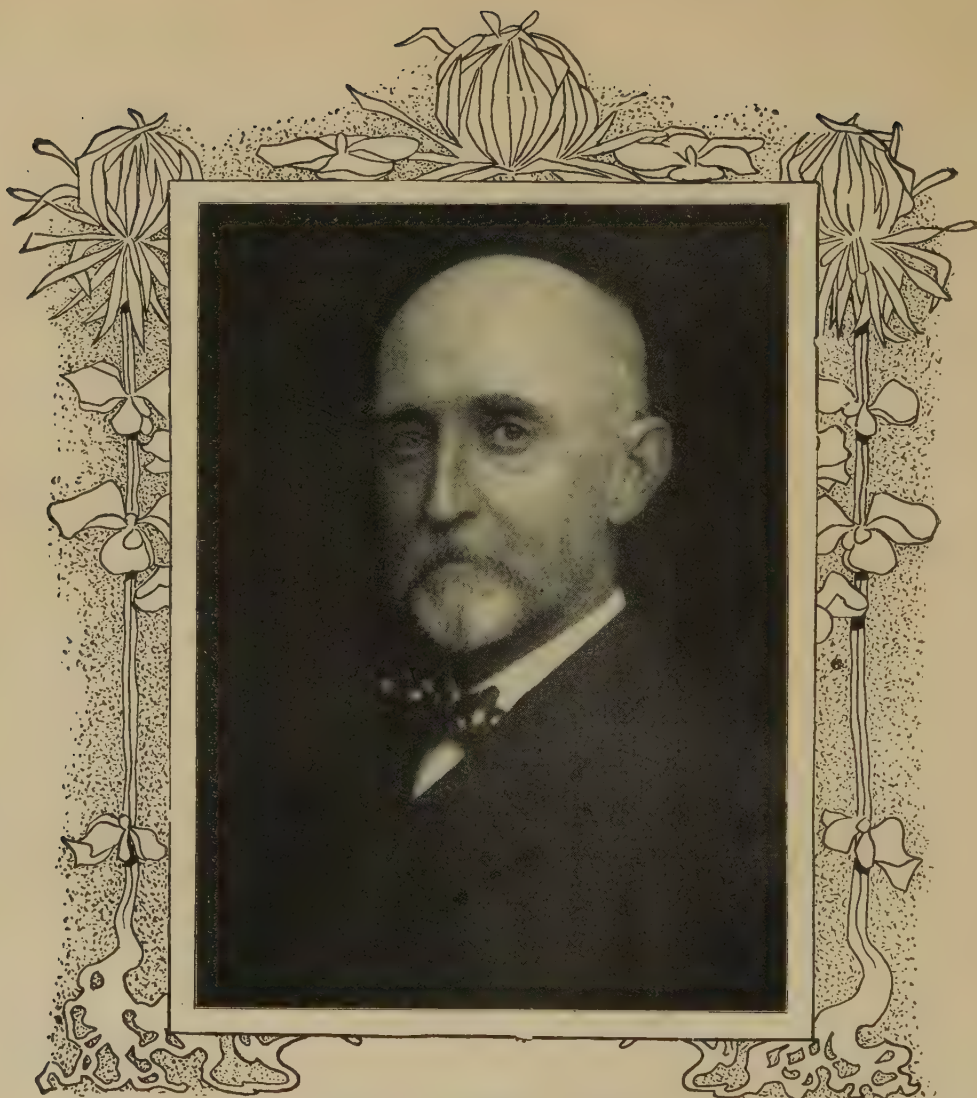


HEZEKIAH BUTTERWORTH.

"The great prophets of the world, as a rule, have been lovers of nature in youth, and were schooled in the regions of mountain tops or amid the silence of desert lands. The great American statesmen, like Daniel Webster, have been men of the farm, as have been English and German men of science. Nearly all the great leaders of mankind made nature their teacher, and found their way outward and upward by the guidance of her unerring laws of revelation and light."

Hezekiah Butterworth

Born in Warren, R. I., in 1839; many years editor of *Youth's Companion*; author of more than forty volumes, among them being two books of poems, the famous *Zig Zag Tales* and several books of history and travel.



CAPTAIN ALFRED T. MAHAN.

"It is no slight happiness, I assure you, in the last decade of a man's allotted span, to know, by personal trial, that hope increases with well-remembered experience, that the light shines more and more, that the assurance of truth possessed and enduring beyond this life grows firmer. If this result, as the end draws near, is not life's success, I am at a loss to define the word."

A. T. Mahan

Born 1840; graduated at Naval Academy, 1859; now retired after distinguished service as a naval officer; has degree of D. C. L. conferred by Oxford University; LL. D. conferred by Cambridge, Harvard, McGill and Columbia Universities; author of numerous volumes on naval matters and biographies of Nelson and Farragut; a scholar and Christian statesman.

dow, or breathe on it, and all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored; a fringe more delicate than frostwork, which, when torn and broken, will never be re-embroidered. He who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even though he may wash them with tears."

"He who yields to temptation," said Horace Mann, "debases himself with an affliction from which he can never be cured." "The young man," says Mr. Bok, "who reaches manhood without a knowledge of the dark and vicious side of human nature, is far better off than the one who has seen it. He will lose nothing by not having seen it; not an ounce less of respect will be meted out to him. But he will feel prouder of himself and men will respect him infinitely more for the strength of his will power."

Avoid all fellowship with impure men, for moral contagion is as real as physical. Never read an impure book nor say impure things, for they increase the store of impurity within. Keep in good physical condition, for athletic training is often the salvation of the heart. "The robust and healthy do not fall away from virtue so often as the weak and unhealthy. The revenge that a body poorly cared for, or ill used, often lies in this direction." Plain and wholesome food, fresh air and plenty of exercise are a means of moral purity. "The physical appetites lie close together; stimulate one and you rouse the others." As Dr. Munger says: "Live for the higher forms of life—for self-respect, for honor, for conscience, for purity, for a marriage that shall be as pure on your side as on the side of the woman whom only you would take for your wife; be as strenuous in your demands upon yourself as upon her; offer her in yourself what you require in her." In a word, find your perfect ideal in Christ.

CHAPTER XLIX.

THE CHEERFUL HEART.

THE cheerful heart is health; the cheerless heart is disease.

When a person has a cheerful heart he shows it in his body; he stands more erect; he has more elasticity in his step; he has more energy in his movements; he has more electricity in his actions; he has more magnetism in the effect of that body on others. It shows itself in the head and face. The brow is smoother, and shows no malice; the lines of care are slow to come; the corners of the mouth tend upward; the eye takes on more luster; the face has more of life. The light within shines out through the translucent curtain of the flesh and marks the face with the heart's goodness. The smile of the heart comes out to the surface. Schuyler Colfax was called the man with the chronic smile, and in his case it was probably automatic—either a structural formation or a crystallization of cheerfulness. In either case it was a blessing to him and a pleasure to others. The smile need not be very loud, but the features will always be ready for it and will be suggestive of it. Charming is the face behind whose curtain laughter ever sits, throwing its light through it and on all around. Joseph Parker says that when Gladstone smiled it was like sunlight playing over a crag. The cheerful heart produces laughter, and laughter is a tonic to the body as well as to the spirit. Walter Scott said: "Give me an honest laughter." Cheerfulness wards off disease from the body and is more valuable than powders and pills. There is an Irish rhyme that runs thus—

"Care to our coffin adds a nail, no doubt,
And every smile, so merry, draws one out."

A college student whom the writer knew had such a contagious, merry laugh that the boys used to flock around him and say bright, happy things for the pleasure of hearing him laugh. Merry conversation at the table makes quick digestion.

Cheerfulness shows in the mind. Through its effects on the nervous system it keeps up a healthy brain action, and thus keeps the mind sane and strong. The cheerful mind does not get enveloped in mists, and can always see out over troubles. Its eye does not become dim; it can recognize truths and can apply them. To the cheerful mind business problems are more easily soluble, and complex difficulties become simple. The cheerful heart sees all and not parts of life; while the gloomy heart sees only the evil and the dangers. If we have cheerful hearts we can

“Find tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.”

“Pessimism has its roots in atheism; its essence is disbelief in God and in man.” The gloomy heart makes a dull eye, that sees only the evils of the world, only its thorns and never its flowers—that sees only its decay, never its sweet odors. The cheerful heart is the only heart that accepts life as it really is, and does not pervert it. Most of our troubles are imaginary, and the cheerful heart refuses to be deceived into seeing what does not exist. A dying father said: “Children, during my long life I have had many troubles, most of which never happened.”

The cheerful heart is ready for all duties and emergencies, while the cheerless heart, spurred on by no victorious motive, undertakes no strenuous deed. It does not know duty nor enjoy truth. In “Success” is an interesting item about a very remarkable man now grown quite old:

“One of Mr. Jay Cooke’s first acts, on recovering his lost fortune, was to buy back the noble house and estate, near Philadelphia, which he purchased in 1867, and named ‘Ogontz,’ in memory of an Indian playfellow of his youth, and Gibraltar Island, on Lake Erie, where he had early established his summer home. His eighty years linger lightly upon him. He still takes a keen and active interest in the affairs of the workaday world, and is never happier than when giving happiness to others. ‘For half a century,’ said one of his friends, ‘it has been a settled practice with him to accept the position of a steward of God, in the success that came to him in his

business career, by systematically setting aside a stated percentage of annual profits for religious and charitable purposes.

“Thus scattering the sunshine of kindness on all about him, Mr. Cooke has retained, until old age, the cheerful, buoyant spirit of his youth. “I owe such measure of success as has come to me,” he says, “to the fact that I have ever been of a hopeful temperament, and have always taken men and their acts at a better estimate than harsh criticism gave them. I believed that this country of ours teemed with wealth, and that all that was needed was to go to work and find it. The best advice I can give to any one starting out in life is to always look on the bright side.” ” ”

The work of the world is done by cheerful people. It was a saying of Dr. Broadus that “the workers never grumble, and the grumblers never work.” Carlyle says: “Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better, he will persevere longer. One is scarcely sensible to fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.” The workers grow rich with the spoils they capture, for they appropriate all that they appreciate.

In George William Curtis’ “Prue and I” Titbottom spends his holiday lying under the tree and looking out through his hands as a telescope into the sky and over the hills. When asked what he was doing he replied: “I am just looking over my possessions. Other people own the dirt and have the trouble of keeping up the fences, but I own their beauty. I have vast possessions,” said Titbottom, who kept books on a few dollars a week. And most of the world’s work is done by people who are cheerful in the midst of suffering. Heine, in his last writings, tells of an old record of the Limberg “Chronicle” about the people of 1480 singing the sweetest song they ever heard. Everybody was singing these beau-

tiful songs and almost crazed by them. The chronicle tells us that they were composed by a young clerk who was dying of leprosy and hidden from view; that his heart, so strangely cheerful in its pain, was steadily pouring out sweet melodies for the people. Heine himself lay for a year on his dying bed, his couch a living tomb, yet from him came a few beautiful hymns and such witticisms as are seldom spoken. "I have fallen," says Jeremy Taylor, "into the hands of thieves. What then? They have left me the sun and the moon, fire and water, a loving wife and many friends to pity me, and some to relieve me, and I can still discourse; and unless I list, they have not taken away my merry countenance and my good spirits and a good conscience. And he that hath so many causes of joy and so great, is very much in love with sorrow and peevishness who loses all these pleasures and chooses to sit down upon his little handful of thorns."

How common is discontent. It is a matter of constant observation that a vast number of men and women habitually grumble about their work. They do their work reluctantly, under protest. They think it beneath them. They are sure their talents are not appreciated, or the world would promptly put them into higher positions. They fret and chafe under labor, and always dwell upon its hardships, its weariness, its inadequate compensation. Of course, they do their work poorly, for no amount of manual skill can take the place of heartiness and cheerfulness in making the output of labor the finest possible. The despondent, dissatisfied man will inevitably slight his work, because he will go through the motions without that high sense of dignity in them that makes them effective for best results. To make the best shoes, as well as to be the best man in doing it, one must feel himself "a shoemaker by the grace of God," like good Hiram Golf, on whose tombstone in Scotland is that epitaph. For usefulness, as well as for happiness, one must honor and love his work, whatever it may be, and sincerely believe that, in doing it well, he may both dignify himself and glorify God. As Henry M. Stanley said of Glave, the African explorer, "He is one of the men who relish a task for its bigness, and greet hard labor with a fierce joy."

Only such an attitude toward one's daily labor will prevent grumbling about it.

Happiness is not to be sought as an end in life; yet cheerfulness in the midst of things that would otherwise produce unhappiness, is possible to every one. "Happiness may come to the hero as a result of his heroism, but if happiness had been his object in life he could never have been a hero; and he is none the less a hero if happiness be denied him."

CHEERFULNESS COMES FROM WITHIN.

Cheerfulness must originate within. It is a mistake to think that it belongs to one's circumstances. Money does not make the heart cheerful, though it is an instrument which the cheerful heart may use in giving good cheer to others. Nor is good cheer to be got only from friends; it is rather to be given to friends. Selfishness leads one to seek it outside of himself and all for himself; unselfishness leads him to bestow it outside of himself after he has found it within. We make a mistake when we demand of our friends that they supply us with happiness; we can be happy only when we demand of ourselves that we supply happiness to others. Dr. Trumbull truly says: "Many men fail to realize that joy is distinctly moral. It is a fruit of the spiritual life. We have no more right to pray for joy, if we are not doing the things that Jesus said would bring it, than we would have to ask interest at a savings bank in which we had never deposited money. Joy does not happen. It is a flower that springs from roots. It is the inevitable result of certain lines followed and laws obeyed, and so a matter of character. Therefore we cannot say that joy is like a fine complexion, a distinct addition to the charm of a face, which yet would be structurally perfect without this charm. Joy is a feature, and the face that does not have it is disfigured. The Christian life that is joyless is a discredit to God and a disgrace to itself." It is equally true that one should be able to find within himself the sources of cheerfulness. There are two ways of getting it. It may come from the temperament. Some are born with no language but a cry, and never enlarge their vocab-

ulary; others turn the wail of infancy into the cheerful hymn of victory. But when it is only a matter of temperament it will not last. Natural cheerfulness must be re-enforced by those principles and ideas and emotions that will constitute a generating dynamo of good cheer. Now when the naturally cheerful heart becomes a source of the higher good cheer, its products are of the finest quality. Nothing can daunt that heart. It will make its possessor a real Mark Tapley, and what each of us wants to have is a heart that will keep brave and sweet in calm and storm, in heat and cold. Ella Wheeler Wilcox happily sings—

“ ’Tis easy enough to be pleasant,
When life flows along like a song;
But the man worth while is the man who can smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years;
And the smile that is worth the praise of the world
Is the smile that comes through tears.”

To cheerfulness must be added the higher elements of religion that allied the natural with the supernatural. When some one asked Haydn how he came to make all his music so cheerful, he replied: “I cannot make it otherwise. I write according to my thoughts. When I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen, and since God has given me a cheerful heart it will be pardoned me if I serve Him with a cheerful spirit.” Yet Haydn had his sore trials.

But if one has not a cheerful disposition by nature he may acquire it by having the sources of cheerfulness established within himself. Gloom comes from moral disease or the violation of God’s laws, and “the man who is violating the laws of life cannot be expected to think well of them.” Among the many things which God does for us that we could not do for ourselves is bestowing good cheer. An impure, selfish, stagnant heart cannot be cheerful; He makes them pure and unselfish and actively sympathetic. Sir John Lubbock, with a naturally gloomy disposition, taught himself the lessons of good cheer. We grow rich or poor according as we

are bright or gloomy. The attic philosopher says: "Our tempers are like an opera glass, which makes the object small or great, according to the end you look through."

Cheerfulness is, in a degree, dependent for its fullest action on right adjustment to one's surroundings—our work, our community, our family, and our fellowmen generally. When Christ bade men come and take His yoke upon them and find rest, He meant that He would yoke them to their life work, so that there would be no pinching and rubbing and irritating. Just as the yoke adjusts the ox to his burden. When one is of a cheerful heart he is very apt to get adjusted happily to all people.

KINDLY HUMOR.

The cheerful heart has a sense of humor. Mr. Carnegie says: "There is very little success where there is little laughter. The workman who rejoices in his work and laughs away its discomforts is the man sure to rise." All great men have had the power to see the incongruous and to smile. You may never become great, but you must be able to see and appreciate the humorous. You may not be witty, for wit may be ill-tempered, satirical, destructive. Humor is of the heart, and is genial, sympathetic, happy; it plays but does not wound. A brilliant young man was graduated at one of our colleges at twenty-two years of age, and was thought by a professor, who was himself one of the greatest teachers of Greek in America, to know more Greek than any young man ever graduated from that college. He at once took the chair of Greek in another fine college. A schoolmate of his said of him that he would be a great man if he just had the sense of humor. He devoted himself with exclusive attention to his work without relaxation of his mind with play or conversation or social pleasure, till the brain began to give way. Then it was a few years till his mind faded out in idiocy.

Justin McCarthy writes: "I am strongly of the opinion that a quick and abiding sense of humor is a great element of success in every department of life. I do not speak merely of success in the more strictly artistic fields of human work, but am ready to main-

tain that, even in the prosaic and practical concerns of human existence, the sense of humor is an inciting and sustaining influence to carry a man successfully through to the full development of his capacity and the attainment of his purpose. It is so in the art of war—it is especially so in the business of statesmanship. Mortal life, at the best, is so full of perplexities, disappointments and reverses that it must be hard work indeed for a man who is endowed with little or no sense of humor to keep his spirits up through seasons of difficulty and depression, and maintain his energy—living despite the disheartening effects of commonplace and prosaic discouragements. A man who is easily disheartened does not appear to be destined by nature for the overcoming of difficulties, and nothing is a happier incentive to the maintenance of good animal spirits than the quick sense of humor which finds something to make a jest of even in conditions which bring but a sinking of the heart to the less fortunately endowed mortal. In the stories of great events and great enterprises we are constantly told of some heaven-born leader who kept alive, through the most trying hours of what otherwise might have been utter and enfeebling depression, the energies, the courage and the hope of his comrades and his followers.” Then he calls the roll of great men who were kept cheerful through their sense of humor, among whom were Julius Cæsar, Henry V. of England, Gladstone, Lord Palmerston, John Bright and George Washington. The latter is supposed to have been too serious to unbend, but Mr. McCarthy proves his contention by quoting what Washington said about those men who were trying to immortalize themselves by painting his picture: “I am so hackneyed to the touch of painters’ pencils that I am now altogether at their beck, and sit like Patience on a monument, whilst they are delineating the lines of my face. It is proof, among many others, of what habit and custom can accomplish. At first, I was as impatient at the request, and as restive under the operation, as a colt is of the saddle. The next time I submitted very reluctantly, but with less flouncing. Now no dray horse moves more readily to his thills than I to the painter’s chair.”

The famous Sam Jones said something like this: “If a man

has plenty of religion and money and fun—why, what else does the fool want?" The smile-producer is better than a doctor in a community. When Curran, on his death bed, was told that he seemed to cough with more difficulty, he replied: "That is rather surprising, as I have been practicing all night." The historian, Hume, says he found in the expense account of Edward II. this item: "A crown for making the king laugh." The sense of humor is the oil of gladness that keeps grim Grief at bay and sends Joy knocking at the doors of his neighbors. To make a person happy is better than to make him healthy or wealthy. "A cheerful heart doeth good, like a medicine." A physician who dispenses smiles does more good than with his pills and powders. An employer who has a hearty, genial interest in his employes has very little trouble settling strikes. In a large factory in one of our western cities there is such a harsh, heartless, driving employer that one of his employes says if there is ever war between capitalists and laborers every man in that house will go after that official the very first one. One grows rich in proportion as he has bestowed pleasure on others.

The cheerless have complaining tones in their voices. They have great pleasure in being miserable, and even greater pleasure in making others miserable. They snarl and snap or mope and mope; they whiffle and whine or quarrel and browbeat; they lose respect for others and surrender the respect of others.

Be cheerful at any cost. Learn from the woman on whose tomb is this inscription: "She was so pleasant." Also learn from the many on whose tomb it might be written: "He never made any one smile." Learn from Helen Keller, of whom the New York "World" tells this incident: "Helen Keller, deaf and blind, made a little address the other day to the deaf and dumb pupils of a Halifax institution. 'I do not feel,' she said, 'as if I were in a strange country, for I have been familiar with the name and story of Evangeline's land from earliest childhood, and when I knew that I was at last to visit Nova Scotia my heart overflowed with pleasure. This is one of the unexpected joys which meet us around the corner of the street of life.'"

Learn from Sydney Smith, who said: "I have gout, asthma and

seven other maladies, but am otherwise very well." And he wrote to Lady Carlisle: "If you hear of sixteen or eighteen pounds of flesh wanting an owner, they belong to me. I look as if a curate had been taken out of me." Learn from the one who said: "The most completely lost of all days is the one in which we have not laughed." Learn from Jeremy Bentham, who "lays it down as a principle that a man becomes rich in his own stock of pleasures in proportion to the amount he distributes to others." Learn from the great Master, who for the joy set before Him went on to toil and to death.

To be cheerful you must get right with God and stay right; get right with men and stay right. You must make it a business and take time to learn the art. You must stop all fault-finding; think and speak of the good and never of the disagreeable; strive to see how much you can give, rather than gain, in the world and among men.

CHAPTER L.

THE BROTHERLY HEART.

THE "Brotherhood of Man" is a favorite phrase just now. The fact which it expresses is that all men of all races have a common human nature, common experiences and possibilities and interests. That fact has been a fact from the beginning, but it has not always been known, and even when known not always accepted and acted upon. It was not known till Christ taught it to the world, except as now and then some deep and lofty soul felt it. Cultured Greeks could never think of Egyptians as brothers, nor conquering Romans think thus of their slaves. When Terrence wrote, "I am a man, and nothing human is foreign to me," he never thought of including slaves in the list of men, and when the audience applauded the sentiment spoken by the actor they understood the word to mean only Roman citizens. The truth of the wide brotherhood of the races was unknown till taught by Jesus. And it is only in modern times, when Christian sentiments have come to be widely diffused, that men are beginning to understand what the term brotherhood means. It is no new thing to the Christian world, but it is new to the general world.

A good heart is one that takes in mankind, feels the sufferings of every man, whatever his race or condition, and seeks to make his destiny as good as possible. "To be a lover of men is to live." Our feelings usually lead to our theories. There has been all along something of those deep primal feelings of brotherhood, for all Christians have felt them. Sometimes men grow up and enter into sympathy with the arrangements and conventionalities of artificial life about them and allow custom and pride to crowd out the finer feelings that God implanted within them. Not till the deeper feelings of brotherhood are restored will the noblest theories of brotherhood be accepted. All the world should be grateful that Christ is restoring those fraternal impulses and is changing our theories and habits and conventionalities to suit. That idea of

brotherhood is regenerating the world. It is sending missionaries to all who know not Christ, whether cultivated or ignorant; it is building schools and libraries for the ignorant, hospitals for the sick, homes for orphans and aged, and setting millions of busy lives to music—the music of love composed in heaven, written in living power in Christ and transferred to the chords of Christlike hearts. That is what makes men stand up before us large and luminous. Nature may make them large, but love makes them luminous. Herkomer, the artist, says: “Nature has given me the ability to enter into other men’s natures. I can infuse that which is in me. As a boy, at my father’s bench, when I made anything, I wanted some other boy to make a duplicate, and to show him how to do it. In Germany last summer I met a man painting in a cold style. I talked with him, and soon began working near him. Before we parted that day the man’s whole method of painting had changed.” That was the secret of the almost strange power which Wilberforce exerted upon the people of his time. That was what made Phillips Brooks genial and attractive like the sun. That is what makes any man loved by his fellows, and a help to all. That is what sent John Howard all over Europe alleviating the condition of prisoners, and sent Carey and Judson and Moffett and Livingston and Paton to ignorant heathen with the light of the Gospel. Judson’s friends once urged him to return home and enjoy the comforts of the genial life that awaited him in America, but he replied: “Were a vessel lying there in the harbor, ready to convey me to any part of the world, that I might choose, and that with the entire approbation of all my Christian friends, I should prefer dying to embarking.” Mrs. David, dying in mid-ocean, as the vessel was bearing herself and her husband home from their missionary labors in Africa, said to him: “I am dying, but do not give up Africa.”

The whole world seems now to belong to each race and to each man upon it. The telegraph, telephones, steamships, and steam cars, make them neighbors; the constant exchange of people and products gives them common interests. Every man travels nowadays. As boys we used to hear of the marvelous Niagara Falls and Mammoth Cave and the Rocky Mountains, and when we met

a man who had seen these wonders we were ready to take off our hats and show him reverence. The dream of ever seeing them ourselves was almost too wild to be cherished. Now everybody expects to see them, if he has not done so already. We can now travel in Asia and Africa and Europe more easily than we could formerly go across our own continent. God is going to make a world of mutual interests and sympathies out of us yet. Some of the old prophets caught visions of it, and some of our profoundest seers have echoed that prophecy, as they looked forward to the time when all men's good would be each man's rule. All of the ages have been preparing for the era of brotherhood. All the discoveries of Nature's secret powers; all of the inventions made for the purpose of utilizing those powers; the prevalence of the Christian religion everywhere; the increased variety of human wants, all are bringing on the era of interdependence. The world has passed through two stages already—the stage of dependence, when men in childhood depended upon the stronger leader and king; the stage of independence, when every man tried to be a law unto himself. Now we are in the era of interdependence, and thousands of men are ministering to every man. In the last speech of our martyred President McKinley he said: "A policy of good will and friendly trade relations will prevent reprisals. Reciprocity treaties are in harmony with the spirit of the times; measures of retaliation are not." Our interests are so united that the whole world is serving each person and in turn is served by him. Humanity is like a body, each man a member of it. Sympathy expresses brotherhood and increases it. So let us count sympathy the first element of the brotherly heart. To sympathize is to suffer with another. If one feels the pain and pinch of poverty you will feel it with him whether he says anything about it or not, whether you have poverty or not, and that sympathy will direct you in the relief of that pain in some way. If he suffers the loss of loved ones, there will be a tugging at your own heart strings, and a pain there. If he has the unspeakable sorrow of a dishonored home, your cheeks will blush with shame and anguish. If he is himself dishonored, you will have something of the experience of an outcast. Such sympa-

thy is all the more vivid because each one feels that he might have sinned in the same way or suffered the same misfortune. Goethe speaks for all of us when he says: "I have never heard of any crime that I might not have committed." Such sympathy is also needed. "There are men who have fallen in the struggle of life, and, bleeding and forlorn, they need the hearty hand grasp, the friendly help, of brotherly men," says Frederick Atkins.

"Lost for want of a word;
A word that you might have spoken.
Who knows what eyes may be dim,
Or what hearts may be aching and broken?"

The wife of General Sir Bartle Frere went to the railroad station to meet him upon his return from service in the army, and being compelled to remain in her carriage while she sent her servant on to meet him at the cars, she gave her servant an easy means of identifying him: "Look for a tall gentleman, helping somebody."

The brotherly heart is always magnanimous—and that word you know means great-spirited. That is what we call the man who can enjoy the pleasure and prosperity of others, whether he has them himself or not. One snowflake is represented as saying to another: "I don't like you, because you are going up and I am coming down." But the finest fruit of the brotherly heart is the ability to enjoy the prosperity of other men, when he has none of his own to enjoy. Yet it is hard to do that, because disappointed hopes and wounded pride and jealousy and envy are usually in the way. Yet if you cannot be prosperous in material things you may be prospered in character; if you are not to prosper yourself, it is your interest that your friends prosper; if your friends prosper you may get some permanent blessings out of their prosperity. Never cut people because they are rich, and, of course, never cut the poor. If others prosper, rejoice in it for their sakes as well as for your own. You can borrow their books to read and that may enrich your mind; you can look at the noble paintings on their walls, and that will gratify and elevate your tastes; you can sometimes ride with them in their carriages or their private car,

and that will give you no end of pleasure; you may sometimes stretch your feet under their mahogany, and that will at least rest your feet. Their palatial homes may be a gratification to your eye as you pass along the street or as you enjoy their hospitality. Most of all, you may enter into their joy and that will make you noble as it makes you unselfish. The attic philosopher says: "If the enjoyments of others embitter jealous minds, they strengthen the humble spirit; they are the beams of sunshine which open two beautiful flowers—trust and hope." And again he says that he has "fallen unexpectedly upon the two saddest secrets of the disease which troubles the age which we live in—the envious hatred of him who suffers want, and the selfish forgetfulness of him who lives in affluence."

The brotherly heart is the corrector of false judgment, for it remembers its owner's weaknesses. At first glance we see men only partially, and usually form imperfect judgments of them. Those judgments are often impulsive, harsh, ungracious, unless we have one of those sympathetic hearts that first regards the person as a brother or sister and then by means of that peculiar power which sympathy gives, puts itself in possession of the better qualities. Sympathy searches out and detects the secret strength and goodness of people. It is sensitive and feels what is in them; it is sympathetic and suffers with them. There is almost always something about a person that would moderate our judgment and usually make it more creditable to the person. The brotherly heart makes one careful of the reputation of others. It makes him too true to injure any one. It saves people from themselves. No one ought to be under the necessity of protecting himself against slander and envy and jealousy. Rather should one protect his friend from any viciousness within himself. The brotherly heart does not speak evil of another in his absence. Henry Ward Beecher says: "When the absent are spoken of, some will speak gold of them, some silver, some iron, some lead, and some always speak dirt; for they have a natural attraction toward what is evil and think it shows penetration in them. As a cat watching for mice does not look up, though an elephant pass by, they are so busy

mousing for defects that they let the great excellencies pass them unnoticed. I will not say that it is not Christian to make beads of others' faults and tell them over every day; I say it is infernal. If you want to know how the devil feels, you do know if you are such a one." The brotherly heart is free from the insufferable vanity that steadily magnifies one's own importance and minimizes the importance of others. The brotherly heart seeks to form estimates of others that are not only correct but as creditable to them as possible.

"Dark is the glass through which we see each other;
We may not judge a brother.
We see only the rude and outer strife;
God knows the inner life.
Where we our voice in condemnation raise
God may see fit to praise,
And those from whom like Pharisees we shrink,
With Christ may eat and drink."

Some one sent Whittier a gentian pressed between two panes of glass. Looked at from the wrong side, it was a blurred mass, while from the right side the delicate outlines of the exquisite flower could be traced. The poet caught a suggestion of the value of looking on the right side of actions, and he wrote a poem closing with these words:

"But deeper meanings come to me,
My half-immortal flower from thee;
Man judges from a partial view;
None ever yet his brother knew.
The eternal eye that sees the whole
May better read the darkened soul,
And find, to outward sense denied,
The flower upon the inmost side."

The brotherly heart is at the service of men. John Fox says: "I prayed God to baptize my heart into the sense of all conditions so that I might be able to enter into the sorrows and needs of others."

Ernestus, Duke of Lunenburg, had a figure of a lighted candle

stamped upon his coins, with the initials of a Latin motto which read (translated freely into English): "I consume myself enlightening others." That legend tells in brief the whole story of service.

Wordsworth concerning sympathy says:

" 'Tis hers to pluck the amarynthine flower
Of faith, and round the sufferer's temple bind
Wreaths that endure affliction's heaviest shower
And do not shrink from sorrow's keenest wind."

The brotherly man is always known by the amount of pain he does not inflict, as well as by the amount he can relieve. He makes large allowances for his fellow man. We can all appreciate the sentiment of Horace Walpole when he says: "In my youth I thought of writing a satyr on all mankind, but now in my age I think I should write an apology for them." Brotherhood means service. It means altruism or otherism, as we may phrase it. "Look out for number two," is a better motto than "Look out for number one," both because it is nobler to do that and because it is the very best way of taking care of number one. "Charity giveth itself rich; covetousness hoardeth itself poor." Says Madame Roland: "He who has once caused the tears of gratitude to flow and who can afterward seek a pleasure sweeter than that is not worthy of feeling all the charm of doing good."

The brotherly heart makes one great. John Pound, a poor cobbler, who started the ragged schools of Portsmouth, England, so powerfully impressed all with his sympathy that Dr. Guthrie said: "John Pound is an honor to humanity, and deserves the tallest monument ever raised within the shores of Brittany." "He is the noblest man who puts the highest estimation on others." And the great heart gives him the patent of nobility.

The brotherly heart brings to one the love of others, while the unbrotherly doom themselves to isolation and to poverty of spirit. Says Ruskin: "Give a little love to a child, and you get a great deal back." One person said to another who was remarkable for fraternal goodness: "I have never known any one so tenderly and truly and universally loved as you are, and I believe it arises

from your capacity for loving." Rosa Bonheur was fondly loved by Nero, her pet lion, and when some one expressed surprise at it she said: "To be really loved by wild beasts, you must really love them." We need never forget the lesson that we learn in the story of Mary and her lamb. The children did not understand why the lamb loved Mary so, but the teacher knew. It makes one the master of hearts, for he has the key of all hearts in his hand.

"So much we miss
If love is weak; so much we gain
If love is strong, God thinks no pain
Too sharp or lasting to ordain
To teach us this."

The brotherly heart is able to do almost the miraculous. It makes him a tender friend to the poor, to servants, and employes, at the factory and in the store. The employes in Wanamaker's say that a greeting from him makes them feel good for a week. It will make one cling to the wicked and vicious as long as there is any hope of saving them, and it keeps that hope alive a long time. It gives immortality to the common deeds we do. "There is never an end to the results and influence of good works," says Dr. H. Clay Trumbull. It will make one cling to his own nearest of kin when they sin madly and wound deeply, and when direst misfortune overtakes them, as Charles Lamb clung to his sister Mary, who, in a fit of madness, drove a carving knife to her mother's heart. He gave up every purpose in life save the one purpose of caring for her. He made her his companion. When she felt her spells of insanity coming on, they would walk together to the asylum, sadly weeping, she carrying her strait-jacket on her arm. Upon her temporary recovery she would come to him again, and they would live happily till the trouble returned. "God loves her," said he; "may we two never love each other less." He grew stronger, as we all grow strong, by giving out the fine power of his heart.

"Man is dear to man; the poorest poor
Long for some moment, in a weary life,
When they can know and feel that they have been,

Themselves, the fathers and the dealers out
Of some small blessings; for the single cause
That we have all of us one human heart."

The brotherly heart knows as well as feels for others. It knows their pleasures as well as their sorrows, their tasks and their troubles, their difficulties and their victories. Business men need the brotherly heart to give the sympathetic intelligence. Sir Thomas Lipton may be quoted again: "Tea planting in Ceylon, for instance, involves some knowledge of native labor, therefore of native life. Through agriculture the producer touches geology, botany, chemistry, as well as the history of races. It would be unfair to be ignorant of the conditions and circumstances of one's laborers. Under all skies they are sensible of a fellow-feeling. One of the first students of public economy in France in the nineteenth century said that all the difference between a liberal and successful enterprise and one that was tyrannical and unpromising, lay between the two phrases in the mouth of the master."

But the brotherly heart is capable of the acutest suffering. Dr. Trumbull rightly says: "The hearts that suffer most in this life are hearts that feel the weight of others' sorrows and needs." Longfellow tells of a calm peace that was disturbed when—

"Only the sorrows of others
Cast their shadows over me."

Still, the brotherly heart is needed by all, old and young, ministers and laymen. Possess yourself of it by association with Jesus till you catch His spirit and reproduce His heart's love for men by association with the most Christlike people and by steadily sending your heart's currents of love flowing out to all men.

From "Household" the following is taken: "For several years before his death, on December 24, 1899, Mr. Daniel S. Ford, the proprietor, editor and builder of the "Youth's Companion," because of delicate health, did his work and managed his mammoth business from a little room in his home on one of the beautiful parks of Boston. When loving hands cleared the plain but convenient desk, there was found in a conspicuous place, much worn

with frequent handling, the following poem. If the poet had intended to describe Mr. Ford's daily words and actions he could not have done so in more appropriate language:

“The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

“I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give alway:
I'm sure I shall not pass again this way.

“I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

“I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day:
I'm sure I shall not pass again this way.”

CHAPTER LI.

THE FRIENDLY HEART.

N O ONE can get along without friends, but he can never have them unless he has a friendly heart—unless he is a friend. “The only reward of virtue is virtue; the only way to have a friend is to be one,” says Emerson. A friend is not always a companion, nor a companion a friend. A companion is one with whom we keep company either from choice or necessity, and we may, or may not, be friends. A friend is one who sees something in another that he admires or loves, and offers to that other the dear and sacred devotion of his heart. He may be separated from you by great distance, and have little chance to be your companion, yet if in addition to being a friend, he is also a companion, in toil or pleasure or philanthropy or worship, the friendship becomes all the more valued and valuable.

Friends are like poets—they are born, not made. By that is meant that there is something in one’s soul that responds to another soul, and, in both, that something is a part of their very selves. It is not a matter of caprice, nor because they are in a common calling, but it is the relation of spirits, at one point of contact, which gives pleasure and profit to both. Friendship, while somewhat spontaneous, is yet under the control of the intelligence and the choice, and is to be established wisely and kept as nearly right as possible.

It is natural to all to desire friends and to form friendships. That desire grows partly out of strong natural instincts, such as make “birds of a feather flock together.” Yet friendship is more; it is the affinity of a soul’s finding and possessing each other.

“As with mysterious power the magnet binds
Iron with iron, so do kindred aims
Unite the souls.”

HARMFUL FRIENDSHIPS.

It seems easy to young people, in many cases, to form friendships with those who have evil in their minds and in their deeds. There is a peculiar fascination in evil when it is embodied in attractive persons. And such persons are usually treated with more than courteous hospitality by young men. Tainted souls attract the curiosity and often the admiration.

“I’ve heard that poison-sprinkled flowers
Are sweeter in perfume
Than, when untouched by deadly dew,
They opened in their bloom.
I’ve heard that with the witch’s song,
Though harsh and rude it be,
There blends a wild, mysterious strain
Of weirdest harmony;

So that the listener, far away,
Must needs approach the ring,
Where on the savage Lapland moors,
The demon chorus sing.
And I believe the Devil’s voice
Sinks deeper in the ear,
Than any whispers sent from heaven,
However soft and clear.”

In addition to being in reality a brother to all men, you must be an intimate friend to some one or more. Those friends will not belong to your own family, and yet in no case must they loosen the ties or dull the affections of home. The heart will require those friends, and, if it be worthy, or even wishes and strives to be worthy, it will find them. Hearts are about you that will throb to meet yours. There are more of them than we are aware of and more worthy than we judge, and have shown more of friendship and goodness to us than we are usually aware.

“Men talk of unkind hearts, kind deeds
With deeds unkind returning.
Alas, the gratitude of men
Has often left me mourning.”

FRIENDS INDISPENSABLE.

One must have friends, else there will come an atrophy of the affection and an ultimate destruction of those instincts that crave friends, and the result will be a heart embittered, a life embruted. The friendless man is a Cain or a savage. One must have friends if he would know himself, for they not only tell him at seasonable times about himself, but they become a mirror in which he reflects himself. One must have friends, for "Our intellectual and active powers increase with our affections," as Emerson says. "They bring peace in the affections," says Bacon. Some things we cannot do without money; some things without physical strength; but there are many things we cannot do without friends.

Every friend gained multiplies our powers and increases our enjoyment. Every friend's mind is a fertile soil in which we sow fruitful words and deeds to grow and blossom in the years to come. One man and his friend are more than one added to one, which makes two; they are like one by the side of one, which makes eleven. "A friend may be reckoned a masterpiece of Nature." One must have friends or he will never know the joy of solitude in which he can commune with himself and mature the lessons that his friends have taught him. "Association with others, when not on so large a scale as to make hours of retirement impossible, may be considered as furnishing to an individual a rich multiplied experience; a sympathy so drawn forth, though unlike charity, it begins abroad and never fails to bring back rich treasures home. Association with others is useful also in strengthening the character and in enabling us, while we never lose sight of our main object, to thread our way wisely and well."

Our friends are often our salvation. Dr. Paley, whose work on apologetics made all the Christian world his debtor, was saved from an idle and improvident life at college by a young friend. The same was the case with Henry Martyn, who afterwards became a successful and famous missionary in India. The list of men saved from profligacy by some cherished friends, who knew the worth of their souls, and felt affinity for them, is a long one indeed. It is a favorite saying of President J. P. Greene and widely quoted

among the students: "Make friends, and your friends will make you."

GROWING LIKE ONE'S FRIENDS.

But your chosen and intimate friend must not be what you ought not to become, because you grow like him. If he has a bad reputation, you will suffer, and justly, even as poor Dog Tray. One will be regarded as belonging to the class he is often seen with, and will never win the respect and confidence of merchants and lawyers and ministers and physicians and good citizens generally, if he is known to have intimate friends and companions among those whom good people have no respect for, nor confidence in. We judge people by their friends. "Evil communications corrupt good manners." One becomes like those he associates with. The Spanish have hit the truth with a proverb, even though they did not hit the mark in their recent attempts at warfare. "Live with wolves and you will learn to howl." A young man may form friendships that will ruin him, even though his home be pure and noble and heavenly. When he goes from his country home to the city, the greatest question of all is that of his friendships. It is not where shall he get a position, but what kind of friends and companions will he find there; not what sort of rooms he will have, but what sort of visitors he will have in his room; not the quality of food he will get at the table, but the quality of the people he will meet at the table. He can very soon be ruined. Bad companions throw an atmosphere around him that poisons the heart, stifles the conscience, and dims, for the time at least, the noble memories of home and of the simple life he has led. In his inner soul the ruin is wrought, and it soon shows itself in speech and manner and in the places he visits. Beware, for the devil's "decoy ducks" are trying to lead you to him.

Writes John Graham, the Chicago pork-packer, to his son at Harvard: "We've got an old steer out at the packing-house that stands around at the foot of the runway leading up to the killing pens, looking for all the world like one of the village fathers sitting on the cracker box before the grocery—sort of sad-eyed, dreamy old cuss—always has two or three straws from his cud sticking

out of the corner of his mouth. You never saw a steer that looked as if he took less interest in things. But by and by the boys drive a bunch of steers toward him, or cows maybe, if we're canning, and then you'll see Old Abe move off up that runway, sort of beckoning the bunch after him with that wicked old stump of a tail of his, as if there was something mighty interesting to steers at the top, and something that every Texan and Colorado, raw from the prairies, ought to have a look at to put a metropolitan finish on him. Those steers just naturally follow along on up that runway and into the killing pens. But just as they get to the top Old Abe someways gets lost in the crowd and he isn't among those present when the gates are closed and the real trouble begins for his new friends.

"I never saw a dozen boys together that there wasn't an Old Abe among them. If you find your crowd following him keep away from it. There are times when it's safest to be lonesome. Use a little common-sense, caution and conscience. You can stock a store with those three commodities, when you get enough of them. But you've got to begin getting them young. They ain't catching after you toughen up a bit."

In friendships there may be dissimilarity in tastes, but not in spirit; one must find in his friends at least two elements, as Emerson says—truth, so that each knows the other to be genuine; tenderness, so that, as the word tenderness really means, there will be "a stretching out" of the soul of each for the other.

These friendships should begin early in life. It is then that the deepest qualities involuntarily show themselves and the choice of friends is most unerringly made. They must be made for eternity and never relinquished. You and your friend may grow out in different directions, and undergo different kinds of development, but the diversities of taste may become only a new element of intimacy, provided the tastes remain pure, and the aspirations noble.

CULTIVATE VARIETY.

One's friendships may be varied—with persons on his own general level of attainment and influence; with those on a lower level,

but working upward, or capable of being helped upward by him; with those on a higher level, having tastes in common with him, but he must not have friends who fall below the level of his own ideals, except with the distinct purpose of enlarging their ideals, and with the distinct promise from them that they will struggle upward with him. Find great men who will inspire you, and associate with noble women who will exalt you. Friendships must not be too narrow, and too exclusive. The worthy and the desirable must be taken into the heart, and therefore it must not be put too exclusively into the keeping of any one.

You can not take friends into the holy place, where only you and God can go. You must never surrender your will to the will of another, though you may freely use the intelligence and goodness of another in reaching the best decisions for yourself. Holmes says: "There are inscriptions on our hearts which, like that on Dighton Rock, are never to be seen save at dead low tide." Some inscriptions on our heart of hearts are written by the finger of God, and seen alone by the eye of God.

While one may have varied friendships, he must never enter into sympathetic intimacy with people on a lower moral level than himself—at least not in such a way as to be complaisant with their low morals. Well does Dr. Munger say: "It is the beginning of a tragedy, sad beyond thought, when a young man enters a set of a lower moral tone than his own—the set that drinks a little, and gambles a little, and discusses feminine frailty a little; some of whom take a little from their employers on the score of small salary, and drink a little more than the rest on the ground of steadier head, and affect a little deeper knowledge of the world, and lie with less hesitation, and scoff with a louder accent." "Whenever you meet a person whose knowledge of evil is full and close and exact you may be sure he is not sound at heart. If an associate swears or lies or drinks or gambles; if he is tricky, lascivious or vile in his talk; if his thoughts easily run to baseness, put a wide space between him and yourself; give room for the pure winds of heaven to blow between you. Get at the temper of your associates; or in your own sensible phrase find out the kind of a fellow he is

before you make a friend of him. On the first show of meanness or lack of honor, let him go. If he is without a high ambition beware of him. If his thoughts run strongly to some one thing, like money or dress or society or popularity, he can do little for you. If he is cruel or negligent of duty to his family, if he is quick to take undue advantage, if he is penurious, if he scoffs at religion, if he derides the good, if he is skeptical of virtue, if he is scornful of good custom, you cannot afford to class yourself with him."

Friends are the correctors of our faults. They also deal lightly with our follies.

"The true friend is not he who holds up flattery's mirror
In which to thy conceit most pleasing hovers,
But he who kindly shows thee all thy vices
And helps thee mend them, ere an enemy discovers."

But the foregoing discussion has seemed to keep in view only the benefit that you are to derive from friends, and has said very little about what you can do for friends. Dr. Trumbull truthfully says: "The highest value of a friendship is in what it enables us to do and to do as a friend, not in what it secures to us from a friend." Friends are an opportunity, not so much to get as to give. Friendship is the point of contact between our finer impulses and the fine deeds which they seek to do. It calls forth generosity; it enables us to transform impulse into action, desire into deed. How easy it is to lose our friends. Slights and neglect and biting or complaining words will drive them away. Sarah Orne Jewett says: "How careful one ought to be to be kind and thoughtful of one's old friends. It is soon too late to be good to them, and then one is always so grieved." Accept three simple suggestions in forming friendships; select your friends; imitate their virtues; serve their needs.

CHAPTER LII.

THE HOMELY HEART.

A HEART for home must throb in every young man's bosom. He will always be a member of a home—or God pity him. He may find shelter under the parental roof for many years, but the normal place for him is at the head of a home of his own. That may not come till late in life, but whether it come late or early, he must be ready for it. In occasional instances it does not come at all. If in such cases it is the fault of a bestial or selfish heart, his total wreck is not far off; if the providence of God appoint him to the responsibilities of the unmarried state, this is because God has some special work for him into which he must put his life and find exalted pleasure. When God makes it so, it is right, and those men and women who serve God in this exceptional way may rise to great worth and honor. It may even create a special appreciation for the very blessings which are denied them, even as John Howard Payne might never have written the sweetest song of home and thereby touched us to a deeper appreciation of home, if he had had a home of his own.

The center of the home is the mother to whom you owe all love, reverence and service. Whether you still sit at the family hearthstone with her, or she with you under your own roof tree, permanently or occasionally, she is always a member of your home, and still your mother. What you once had it would be impossible to compute. From her your power has come—from her direction of the unfolding powers of mind and heart, from her ennobling influences still over you. Her heart always prompted her to do her utmost for you, and among the things she did may have been many disagreeable tasks, much slavish toil. Yet she did it. In turn, your love and gratitude are due her. More than that—you owe her the gratification of all her ideals for you, and all those wishes which she could not realize by her own exertions, because her time was given to bringing you up.

GREAT MOTHERS OF GREAT MEN.

Behind every great man has been a great mother. A gentleman who saw the mother of Goethe exclaimed: "Now do I understand how Goethe has become the man he is." Garfield said: "I owe everything I have and am to my mother." And we remember how, just before taking the oath as president of the United States, he walked over to where his proud old mother sat, and taking her in his arms, tenderly kissed her. When the painter West showed his mother his first little sketch she kissed him, and he afterward said that that kiss made him a painter. Poor John Randolph had a sad enough experience, and yet it would have been far worse, had it not been for his mother. He says: "I should have been an atheist if it had not been for one recollection—and that was the memory of the time when my departed mother used to take my little hand in hers and cause me on my knees to say, 'Our Father who art in heaven.' "

John Newton was one of the wildest and wickedest men that ever walked the earth or trod the deck of a vessel, but long after his mother's death, her influence brought him back to righteousness. He says that, pacing the deck of a vessel on the wild seas, he seemed to feel the pressure of her gentle hand upon his head again, and that pressed him into the kingdom of God. Peter Cooper's mother was said to have been a rare blending of sweetness and fire. Of Napoleon it was said: "Nobody had any control over him except his mother, who, by a mixture of tenderness and severity and justice, made him love, respect and obey her." Cromwell's mother, as we might expect, had an imperiously strong character. Hugh Miller inherited from his mother his gift for narrative. Washington's mother was a fine business woman, patriotic and commanding in personality. The Duke of Wellington's mother was noted for her strength of conscience and breadth of sympathy. John Adams says: "As a child I enjoyed perhaps the greatest of blessings that can be bestowed upon men—that of a mother who was anxious and capable to form the characters of her children rightly."

We trace John Wesley's great character and lofty ideals to his great mother. Of Ben Jonson's mother it was said: "She had too

much sense to be vain, but she knew her son's value." The list might be extended without end. "The first thing continues forever with a child. The first joy, the first sorrow, the first success, the first achievement, the first misadventure, paint the foreground of his life." And the mother gives all first impressions that are noble and good. "Give your child to be educated by slaves, and instead of one slave, you will then have two." The mother who educated you and trained you has been all to you that the mothers of the great have been to them, and you owe her still a debt which can never be discharged.

MARRIAGE AND HOME.

To marry and to be the head of his own home is the aspiration and should if possible be the experience of every man, unless the providence of God should prevent. Otherwise, he is not a fully developed man in heart and mind and esthetic nature. Woman is the complement, not the supplement, of man; a forethought, not an afterthought. Without her, he remains a fraction, while the two combine to make an integer. The qualities of her mind and heart blend with his, and his with hers, to make the two complete. Southey says: "A man may be cheerful and contented in celibacy, but I do not think he can ever be happy; it is an unnatural state, and the best feelings of his nature are never called into action." Yet it is not wholly true, as Richter says, that no man can live piously or die righteously without a wife. Sidney Smith says that marriage resembles a pair of shears, so joined they cannot be separated. Often moving in opposite directions, yet always punishing any one who comes between them. "Marriage is the best state for man in general; and every man is a worse man in proportion as he is unfit for the married state." Washington Irving, who never was married, expressed himself as believing that he was less fitted to meet the emergencies of life and to bear the ills of misfortune because of that fact. The Scotch girl was right: When told it was a very solemn thing to marry, she replied: "It is a great deal solemnner not to marry."

Marriage is a process of developing and chastening the powers of the soul. It is a school in which the higher lessons of life are

to be learned. It is a place where one shoulders some of those finer and higher responsibilities for others, without which he grows selfish. Unless the providence of God has some special work for him, and puts him into some specially unselfish employment for others, he avoids the married state at his own peril.

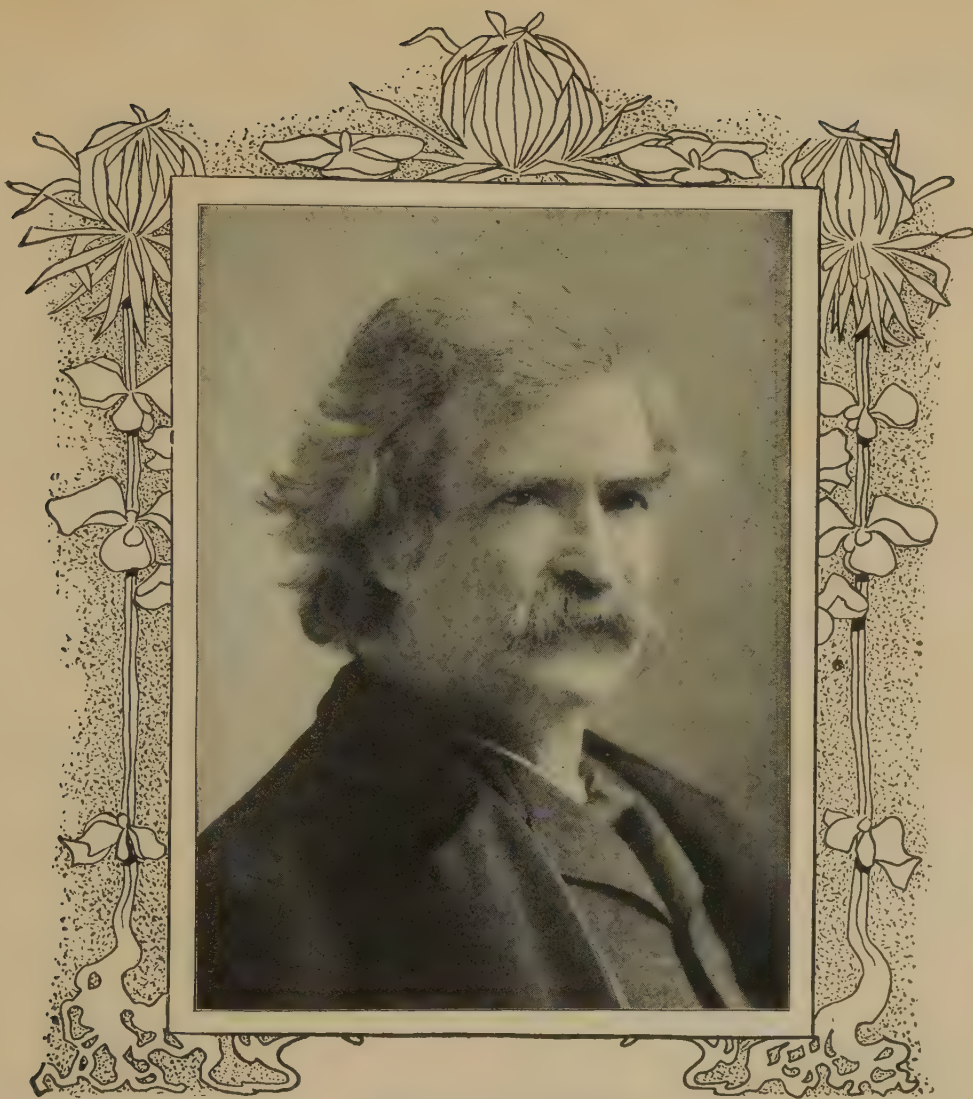
Home is the place where the heart lives with its chosen. Goethe says: "He is happiest, be he king or peasant, who finds his peace in his own home." He should find it when he comes home, whatever hour of day or night, whatever he brings or does not bring. Refuge must await him there from storms that rage without. Rest must invite him to relief from toils that weary him.

He who carries a wrong heart into the married life and cherishes it in selfishness or finds there a selfish heart that persists in remaining wrong, will make or find married life irritating, galling, unbearable. The home where there is not mutual love, nor gracious forbearance, is a travesty. And if love is not mutual, it cannot live, for it can only live with love. One who expects to be ministered to in the married state is acting on a principle that will pervert the whole life. He who marries for the purpose of receiving, rather than bestowing, makes a false start. Dr. Trumbull wisely says: "Married life can never be what it ought to be while the husband or wife makes personal happiness the main object."

To be sure, much depends upon the wife; yet it is too easy to put all responsibility upon her. It is true much depends upon the wife in the forming of a home, yet, young man, you must be a home-maker. Tom Hood wrote to his wife: "I never was anything till I knew you; and I have been better, happier and a more prosperous man ever since. Lay that truth by in lavender and remind me of it when I fail." Luther said of his wife: "I would not exchange my poverty with her for all the riches of Cræsus without her."

That home, to be made by you and her, is the place where life is refreshed.

"Sweet is the smile of home; the mutual look,
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."



SAMUEL L. CLEMENS.
(Mark Twain.)

"We are all preachers. What we do and say has its influence on others. Let us see that our preaching is of the right sort, so that it will give us comforting memories as old age comes on, and influence for good the lives of those who remain when we are silent in our graves."

S. L. Clemens

Born Nov. 30, 1836, at Florida, Mo.; reared in Hannibal; pilot on Mississippi River; newspaper writer in the west; traveler over almost the whole world; author of many works of fiction, biography, romance and travels; lecturer of world-wide popularity; the world's greatest humorist; one of America's brilliant men of letters.



REV. JOHN O. RUST, LL. D.

"Keep your body clean; keep your head clear; keep your heart pure."

Dr. Rust is a native of Kentucky. He became editor, then preacher. He is by nature and training a philosophical thinker; an epigrammatic writer, an almost marvelous orator; by instinct he is a warm friend; by grace and natural aptitude a lover and a leader of men.

That home will be to you a type of heaven, because it is a reflection of heaven. Bayard Taylor says: "All men require something to poetize their natures, and the love of an estimable woman surely does this. The utmost bliss that God can confer on a man is the possession of a good and pious wife with whom he may live in peace and tranquillity—to whom he may confide his whole possession, even his life and welfare." "Every care vanishes," said Burke, "the moment I enter under my own roof." "Family life may be full of thorns and care, but they are fruitful; all others are dry as thorns. The nation is as strong as its homes are pure, and the individual is as strong as the home in which he lives."

The homely heart must be a pure heart. Impurity puts a film over the eyes. Only the pure in heart can see and appreciate the true home. The earthly home is designed to be a type of heaven, God's home. A type is a mark which something has made, and in the earthly home heaven has made its mark. For the home where chastity, love and reverence rule is heaven. But this ideal can never be realized unless that same purity characterizes all your dreams of home and sways your life before the home is yours. You are to be able to say to the one who helps you make that home: "I love thee, and I feel that on the fountain of my heart a seal is set to keep its waters pure and bright for thee."

LOVE IS PRECIOUS.

Your heart's love is not to be thrown away recklessly, upon any fair face that pleases the eye or charms the fancy. That is a waste of heart. Nor is it to be bestowed for the mere moment, without a serious purpose to make its bestowal permanent. True love must be for life, with a view to the winning of a life-long love. Give the precious gift that will win love in return. The woman who would trifle with a man's love is not worthy of it. The sign of such trifling is the signal for a reversal of your love. Let no such woman be trusted.

Nor must a woman's delicate heart ever be treated with rudeness. To deliberately win her love for the mere luxury of being

her ideal for a season is satanic. It is difficult to imagine a recompense too severe for such baseness. One who breaks or wounds a gentle heart with impunity has sown the seeds of red retribution in his own heart or home. His nemesis will be on his track forever.

In the presence of father and mother, wife and children, pure speech and pure thoughts are necessary. God's presence in the home requires purity even in the stray impulses of the inner heart. There is a delicate chasteness that must mark your speech, your actions and your very bearing. It is of the fiber, and is automatic; it is of the atmosphere, and is pervasive. He who has it not, must find it; he must go where the atmosphere will be sufficient, and it is fortunate that one may find it where good people are and where Jesus is. He must feed on something that will chasten the moral fiber and make it sensitive. He must feed on food that will work such a change, even truth, as it is in Jesus.

LOVE IS PURE.

One who is habitually sensual, even in thought, cannot appreciate woman, nor home. His presence is a shadow, his touch a pollution. Think of women as you would want other young men to think of your own mother and sister. That love of woman which is at the base of the structure of home is one of the most sacred powers of your heart. It has in it a general respect and love for all women, as such. That respect once gone, your special love for one woman will be either feeble or wholly sensual. The love for one woman once experienced is designed to be for life, and it must not be urged into premature exercise. The Hebrew maiden in Solomon's song, when tempted to leave her northern home to come to the house of the King, keeps singing the one refrain:

"I adjure you, O daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up nor awaken love, until it please."

Nor must it be repressed because of poverty, or timidity, or lack of equipment for life. There is an elevated enjoyment of woman's friendship within the reach of all, and there is opportunity

for the selective process to go on between two who are to be joined in higher bonds. Keep out the sensual thought which is:

“A little rift within the lute,
That, by and by, will make the music mute,
And, ever widening, slowly silence all.”

If home is built on the pattern of heaven itself, God's home, and is a reflection, in the earthly sphere, of what exists eternally and perpetually there, the relation of husband and wife is patterned after that of Christ and his church, and husbands are to have that pure and infinitely unselfish love for their wives that Christ has for the church: “Husbands, love your wives, even as Christ also loved the church, and gave himself for it.”

The homely heart is sympathetic, throbbing around all the hearts and interests of the home. It feels what is felt there of joy and sorrow, heightening the joy and lightening the sorrow. The homely heart is tender, too, and tenderness literally means the stretching out of the soul toward an object. The young man is not chicken-hearted because he is tender-hearted. He is not weak because he seeks out the hearts of others and attaches himself to them. With a tender heart he has a great power—the power of perceiving and of relieving trouble; the power of understanding and enlarging pleasure. The homely heart is never cruel.

“BEARETH ALL THINGS, ENDURETH ALL THINGS.”

The homely heart is patient, and that means the endurance of one's condition whatever it involves of suffering. Ills may sorely try you, but the patient heart is greater than any earthly ill. That patience will require control over self, its words, its actions and its aspirations. It will require control over the muscles of the face and the movements of the body. It will require love of others and the destruction of self love. It will require adjustment to the weakness of others. All of this makes the acquiring of patience at first an acute pain. The homely heart is gentle. The word gentleness indicates that he who possesses it is a true member of the gens, or family, to which he belongs. His heart equally belongs to all. The homely heart is always cheerful. Addison says:

“When I see a man with a sour face, I cannot forbear pitying his wife; and when I meet with an open and ingenious face I think of the happiness of his friends, his family and his relations.” The man who is a bear or a nag in his own home is unworthy of a home, and ought to be put in a pit or in a paddock. Says Sir Arthur Helps: “Many of us have a habit of saying to those with whom we live rude things as we say to strangers behind their backs. There is no place, however, where real politeness is of more value than where we mostly think it would be superfluous.”

The fine and sympathetic tones of voice must be cultivated, for home is the royal court and makes each one courtier, a gentleman of honor. It is sadly true that cheerful smiles and kind words and worthy praise are often reserved for strangers rather than given to those who do most for us and most deserve them. Most people are most gallant and courteous away from home. If any difference is to be made, it must be in favor of home. Joubert says: “Wear your velvet within; show yourselves amiable, above all, to those who live with you.” What a noble tribute Mrs. McKinley paid her husband in conversation with a reporter of a New Orleans paper:

“Do you know Major McKinley?” she asked. “Ah, no one can know him, because to appreciate him one must know him as I do. And I am not speaking now of Major McKinley as the president. I am speaking of him as my husband. If anyone could know what it is to have a wife sick, complaining, always an invalid for twenty-five years, seldom a day well, and yet never a word of unkindness has ever passed his lips; he is just the same tender, thoughtful, kind gentleman I knew when first he came and sought my hand.

“I know him because I am his wife, and it is my proudest pleasure to say this, not because he is the president, but because he is my husband.

“I wish that I could have seen him yesterday; I love to see him among the people whom he seeks to serve so faithfully. But I read his speeches this morning. I read all his speeches. I only wish I could help him as I should.

“He is so kind, so good, so patient. He gives me all the time he can; he never forgets me, no matter how busy he is. But I will be glad when he’s out of public life; I did not want him to run a second time. I thought he had done enough for the country, and now I know that he has done enough, and when his term expires he will come home and we will settle down quietly and he will belong to me.”

How shall one cultivate the homely heart? He must have right ideals beforehand and with those ideals he will hardly form an attachment for a woman who cannot help him carry them out. He must practice all those finer virtues in his private life. He must be a gentleman in his instincts, and then he will be a gentleman in his actions; he must be a gentleman in his character, and he will be a gentleman in his conduct. He must never practice deception before marriage on any subject whatsoever, and especially on financial matters. He must steadily converse with the members of his family on elevated themes, so that mind will grow with mind and heart with heart. He must be a constant companion to his wife in all the common joys and experiences of life.

GOOD CHEER IN THE HOME.

He must use those rare hours of opportunity which are to be found every day for cultivating the homely graces and joys. Such hours as the hours of the common meal are capable of yielding large results in the way of culture and happiness when used wisely for that purpose. At table, the eating of food is not the highest pleasure. Correcting one’s family at the meal hour is a sin against God and man. Contentions over little matters and differences are a degradation of that sacred hour. Discussion of the faults of others at the table is a moral outrage. The airing of household ills, such as unsatisfactory servants and financial limitations and unaccommodating grocers is far beneath gentlemen and ladies. Discussion of food, its price, its quality and its preparation should never mar the meal hour. Yet such habit is all too prevalent. Good cheer must mark those hours of fine opportunity. The reproofing of a member of the family in the presence of others is never admissible. Scolding is satanic. Says one of our papers:

“John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: *Peace*. He had been taught the meaning of peace in thought, act, and word; had never heard father’s or mother’s voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment’s trouble or disorder in any household matter. Next to this he estimated *obedience*. He obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, *faith*. Nothing was ever promised him that was not given, nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.”

In his home a man is a representative of God; in his home a man is in the truest type of God’s home above; in his home a man helps to make up the world’s precious stock of goodness. Let the home be too sacred for rude or ungracious conduct; let the heart be too noble to stoop to be less than God-like.

CHAPTER LIII.

THE HOMELY HEART: MARRIAGE.

MARRIAGE is to be based on sense as well as sentiment. Because it is so important and may be so easily miscontracted and misused, a separate chapter is given to the subject, even though some phases of it were discussed in the foregoing chapter.

Marriage is one of the important equipments for living. "The man without a home is more dangerous than an asp or a dragon." It presupposes love for a woman and that love is, in itself, a development and an adornment of the whole man. Steele said of Lady Elizabeth Hastings that "to have loved her was a liberal education;" yet it is an education to any man to love a true woman and loftily sustain that love through a lifetime. To be linked to a true woman in the holy estate of marriage is to receive into one's life all the power of her character. To be mated is to be completed. Mr. Bok says: "There can be no disputing the fact that a man's life is never complete in its fullest happiness until that life is made whole and complete by the love of a true woman." Without some one depending on him, he is usually improvident, restless, morose, often unwise in business, discontented and unhappy. Woman is the helper, the consoler, the inspirer of man.

Of course, there are exceptions, and the providence of God sometimes requires that one must battle for others in other than the marriage relation—as in the case of the great Apostle Paul. Sometimes one is unfitted for that estate. But for men at large marriage is heaven's arrangement and is not to be avoided, except by heaven's decree. Prison records show that a majority of criminals are bachelors.

It is not my purpose to do more than indicate what a young man should require of himself, if he would marry and live aright.

HONOR WOMAN.

He must first of all require of himself the right attitude toward women in general. As he feels toward them, he is apt to make his choice and be chosen for marriage. Says Mr. Bok: "Of one thing every young fellow may be assured: that the man who speaks of woman in any but the most respectful terms is either a knave or a fool—very often he is both. I wish that young men would more closely associate their mothers with women in general, and realize that every slur cast upon woman as a sex is a slur cast upon their mothers." "Nothing in this world stamps a man more decisively in the eyes of his fellowmen than the practice of telling 'off color' stories in which women are concerned. I have often seen this practice followed, but never yet have I seen a single instance when the story teller did not lower himself in the estimation of his listeners. Men are prone to laugh at these stories when they are told them; but privately I have noticed that they form their own opinion of the man who tells them, and the opinion is always of one kind." Further, he says: "A man who truly loves his mother, wife, sister or sweetheart never tells a story which lowers her sex in the eyes of others. He who tells such a story is always lacking in some one respect and generally it is common decency."

The young man must require of himself the higher sentiment of self-giving. He who marries to receive rather than bestow is doomed, unless he learns the better way. Self-giving is the law of marriage. He must have the purpose of bestowing pleasure and happiness rather than securing it, though, of course, he is not seeking unhappiness by any means. Not to be served, but to serve, is his purpose. To gain a home is not an unworthy purpose, if it have in view the making of a home for others.

He must require of himself the same moral character that he requires of the woman he marries. The standard of life for a man is not less rigorous than that for woman.

Principles like these usually insure a correct choice. The eyes may be sometimes blinded by love, but they will be opened by love if these principles rule in the heart. In that choice one will not overlook the absence of moral worth through the attraction of a

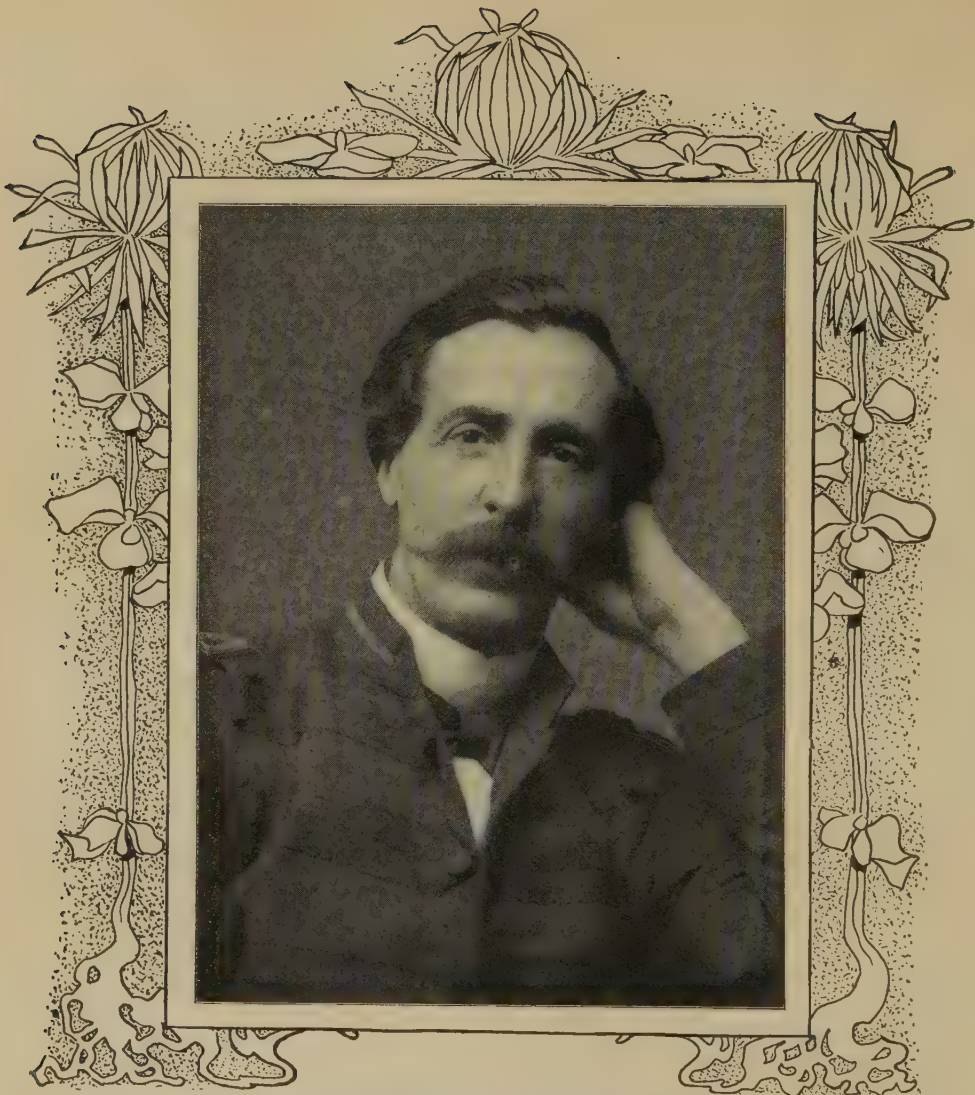


ROBERT J. BURDETTE.

"A merry heart doeth good like a medicine. Not a merry face—oh, no, no, no! A merry face may be a mocking mask, covering a heart full of selfishness and cruelty. Well does Shakespeare say: 'A man may smile and smile, and be a villain.' But a merry heart—a heart that laughs and sings because it has no doubts; a heart that sings and laughs because it believes and trusts—ah, my boy, 'a merry heart—a merry heart, a merry heart doeth good like a medicine.'"

Robert J. Burdette

Robert J. Burdette was brought up in Peoria, Ill.; became editor of the "Burlington Hawkeye," that brought him national fame. As a lecturer Mr. Burdette is brilliant and witty, a combination of rare philosophy and genial sunshine.



GENERAL BALLINGTON BOOTH.

"Oh, Christ-like, patient mission,
Stooping low to man's condition,
Others catch Thy flame of love,
Ever kindled from above;

Till the darkness fleeth,
And the blind one seeth
And the bound one leapeth
Happy evermore."

Gen. Booth was born in England in 1859, is the son of Gen. William Booth, founder of the Salvation Army. Ballington Booth is the founder of "The Volunteers of America"; an attractive person and friend of humanity.

merely pretty face, or a fat purse, or social prestige. He will not fail to take account of the young lady's opportunities to be what he wants to find in a wife. He will heed Franklin's advice and "marry the daughter of a good mother." He will remember too that he is, in an important sense, marrying all her relatives, even as she marries his, and if he is not willing to assume a son's place in her family and share her responsibilities for her own people, he must be wise enough to get out of the trouble before he gets into it.

He will try to have something ahead, or have reliable promise, for the sustenance of his household. Love limps when the mouth is scantily fed and the body poorly clothed, unless in emergencies which could not be foreseen. Mutual sacrifice binds hearts together, but when the sacrifice of one is caused by the improvidence or heartlessness of the other, then hearts grow asunder. Economy is a good rule for both the man and the woman.

Such principles will secure from the young man such treatment of the young lady, before their marriage, as will enable them after marriage to live on without stings or regrets or reproaches. They will keep him always the lover that he was, even though he sees her every day in the week. Why a man should be polite to every other woman and rude to his wife is a mystery. How he can suddenly be transformed from a courtly gallant into a cross bear is a question for scientific study. It is equally a mystery how a sweetheart may change from graciousness to grouchiness with the ceremony and the honeymoon. When he becomes a bear he should be put down in a bear pit, with a pole to climb, while the small boys stand around and throw him peanuts and prod him with long, sharp poles. When she becomes a hornet she should be encased in one of those hornet nests that may be sometimes found and be allowed to fight it out with the original owners of the nest, sting against sting.

Right principles will enable them both to face poverty, hardships and disasters, in fact, everything except sin, not only with composure, but with the joyous sense of victory. "Nothing but sin can ruin a home." Such principles will carry them both safe through any period of unpleasant unmasking that may come. They

will promote a union along the whole line of their lives. Intellects, judgments, tastes for the higher things must grow together and grow higher, all the time.

As a rule early marriages are better. Nature ordains it thus and gives the instincts of mating to the springtime of life. Love must not be called out too soon, but it must not be repressed. Even in the early years of youth, wisdom comes to the aid of love if right principles are cherished.

When a young man has these principles embodied in his nature, he belongs to the true nobility. Mr. Bok says: "I do not care how poor a young man may be; if he has good health, sound principles, is respectful of sacred things, is temperate in his habits, and is not afraid to work, and work hard, and face the world with a determination to succeed, that young man can be trusted with the best and sweetest girl ever reared in an American home."

LIFE-LONG KNIGHTHOOD.

A young man must resolve to be such a husband that his wife can say what Mrs. McKinley and Mrs. Hutchinson said of their husbands, as quoted in other chapters; what Mrs. Kingsley said of her husband, Charles Kingsley. She wrote: "The outside world must judge him as an author, a preacher, a member of society, but those only who lived with him in the intimacy of everyday life, at home, can tell what he was as a man. Over the real romance of his life and over the tenderest, loveliest passages in his private letters a veil must be thrown, but it will not be lifting it too far to say, that, if in the highest, closest of earthly relationships, a love that never failed—pure, patient, passionate—for six and thirty years, a love which never stooped from its own lofty level to a hasty word, an impatient gesture or a selfish act, in sickness or in health, in sunshine or in storm, by day or by night, could prove that the age of chivalry has not passed away forever, then Charles Kingsley fulfilled the ideal of a 'most true and perfect knight' to the one woman blest with that love in time and to eternity. To eternity, for such love is eternal and he is not dead. He himself, the man, the lover, husband, father, friend—he still lives in God, who is not the God of the dead but of the living."

CHAPTER LIV.

THE COURTEOUS HEART.

COURTESY shows in the outward action, but it lives in the heart. It is ostensibly a matter of bearing, but really a matter of being. Originally a man was called courteous who knew how to act in court, and was himself a courtier. We are still in attendance at court, for the kings and queens and nobles of life are about us; royal souls throng us; promising candidates for knighthood touch elbows with us, some of them obscure and poor, some of them erring and sinning. "I like that every chair should be a throne and hold a king," says Emerson.

Courtesy is simply the doing and saying of the appropriate and suitable thing at the right moment and in a gracious and suitable way. Certain rules of etiquette are supposed to present to us the fixed forms of courtesy. These rules may be correct or incorrect, but the courteous heart violates them when they are incorrect and observes them easily and naturally when they are right—it is always courteous even when it knows nothing of the conventionalities of society. One may study all the books of etiquette, know all the rules and observe them with machine-like precision, yet be a rude, discourteous vulgarian at heart. He may not be conversant with any of the rules of etiquette and yet always be known at sight as a gentleman. Perhaps the finest form of the gentleman is found in him who, with a courteous heart, has perfect familiarity with all the usages of polite society and adapts them to his own highest aims. Some of the saddest specimens of men to be found can be Chesterfieldian in manners when they wish to be, but are savages when they act themselves.

It is almost as William of Wykeham says, that "manners make the man." At least they mark the man and react on him to influence the making of him. One who wishes to give others pleasure and also produce happy impressions of himself must be courteous. Discourtesy degrades a man. A gifted writer says:

“Showing due deference toward others is an indication of self-respect. Failing to give respect to those who deserve it is an indication of a lack of self-respect. Those who are deservedly looked up to by their fellows are pretty sure to be those who are most ready to give due deference to all whom they meet, or with whom they have any dealings. Those, on the contrary, who habitually fail to give deference to others, even to those who are most worthy of it, are those who have neither honor from their fellows nor a right estimate of themselves. It requires and marks a man above the average in the community to be able to know and to do his duty in accordance with the apostolic injunction, ‘Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.’ But any boor, whatever his title, can show his inferiority by his lack of self-respect, or of respect for his equals or superiors.”

True courtesy then is a matter both of the inner spirit and of the outer actions. The two should not be separated. One may have the externals and lack the internals, but he is a hypocrite—polite “for revenue only” or for fame or office or influence. But most people can penetrate beneath the assumed kingly conduct to the ignoble character. On the other hand, one may have all those noble elements of a nature which prompt to courtesy and yet find it difficult to employ the proper means of expressing them. That may be due to natural shyness, such as Nathaniel Hawthorne felt, and felt so regretfully that he said: “God may forgive sins, but awkwardness has not forgiveness in heaven or earth.” It may come from a morbid sincerity that so scorns pretense and gush as to err on the other side. It practices self-repression rather than expression. Discourtesy comes from selfishness, indifference to the feelings and the rights of others. It comes from innate, incurable vulgarity. Says Holmes: “She who nips off the end of a brittle courtesy, as one breaks the tip of an icicle to bestow upon those whom she ought cordially and kindly to recognize, proclaims the fact that she comes not merely of low blood but of bad blood.”

It is the right of all to receive fine courtesy. They are kings and queens, many of them equal in worth to the very greatest that ever

wore the purple. And one who can be with them and not be touched with their kingly quality is lacking in the kingly element. In addition, we are always in the presence of angels, and they certainly must have some appreciation of our conduct. Politeness to men is worth while, for the sake of the angels who are looking on. Then, we are always in God's presence, even when we are alone, and some regard for that presence is required.

One's manners reveal him. It is "that which marks the degree and force of our own internal impressions; it emanates most directly from our immediate or habitual feelings; it is that which stamps its life and character on every action; the rest may be performed by an automaton."

SEEING GOOD IN ALL.

The courteous heart will have in it deference for others, whether they are as good as he or not. Every person must have something of worth, and you must recognize it. If you do not, you are blind and narrow and small. That appreciation for the man that is, or ought to be, must show itself in your bearing. Prof. William Mathews calls attention to two marked faults of the young men of the present day—the possession of the critical spirit which eats out all nobleness from the soul, deadens the activity and contracts the mental vision, and the *nil admirari* spirit which never sees anything to admire or wonder at anywhere. Even our young boys are fault-finding, conceited, and often come to think of themselves as capable of criticising even the masters. They find so little to admire in their fellow men, so little to wonder at in nature. The greatness of God and man and nature are a mirror in which reverent souls see reflected the microscopical character of these carping, conceited youth. The courteous heart must have sincerity, and that will not allow him to appear insincere through lack of appreciation of worth. The habit of recognizing the worth of others in courteous manner and happy words will be worth a great deal to any young man before his life is over.

The courteous heart must have an element of delicacy in it that can never be induced to inflict unnecessary pain by word or

tone or look. The gift of wit is sometimes fatal to delicate courtesy. Men have been known to sacrifice friends and business success for the pleasure of a joke, or a witty remark at the expense of another. Old Dr. Johnson said to a friend: "Sir, a man has no more right to say an uncivil thing than to act one; no more right to say a rude thing to another than to knock him down." The courteous man never sees the deformity or defects of another. He never notices what gives pain or embarrassment to another. I knew a very cultured blind man who would be pained and even angered at any mention of his misfortune. His sensitiveness was probably a weakness, yet that man was worse than weak who would knowingly touch that sensitiveness into pain. A man said to a friend who had a distressing carbuncle: "I knew a man in Cincinnati once who had a carbuncle just where you have yours, and he died." The sick man would have been justified in calling a policeman to relieve him of his visitor.

Queen Victoria had a rare courtesy, as has her son Edward VII. A New York paper thus speaks of an address delivered by Mr. Andrew Carnegie in that city shortly after her death:

"Queen Victoria kept her court pure. The chief jewel of her dower was purity. No scandal or loose living was ever tolerated there."

Mr. Carnegie went on to say that her unvarying kindness to every one and especially to the humblest servants was one of her strongest traits. He said she once had a man servant by the name of John Brown. He was one of those remarkable men who would have made his mark in any line of work, and stood very close to the queen. When he died she had the following inscription put on a tablet above his grave:

"A tribute of loving, grateful and everlasting friendship from his truest, best and most grateful friend, Victoria."

"If we all treated our servants in that light," commented Mr. Carnegie, "I think there would be less to say in regard to the domestic problem in this country."

Mrs. Hutchinson paid her husband this rare tribute: "I cannot say whether he was more truly magnanimous or less proud; he

never disdained the meanest person nor flattered the greatest; he had a loving and sweet courtesy to the poorest and would often employ many spare hours with the commonest soldiers and poorest laborers; but still so ordering his familiarity that it never raised them to a contempt, but they entertained still at the same time a reverence and love for him." This is a good epitaph: "Here lies Sir Jenkin Grout, who loved his friend and persuaded his enemy." "No man is so poor as to be excused from being a gentleman, and no man is so poor that he should not be treated like a gentleman." Samuel Smiles happily says: "One may be polite and genteel with very little money in his purse. Politeness goes far, yet costs little. It is the cheapest of all commodities. It is the humblest of all the fine arts, yet it is so useful and so pleasure-giving that it might almost be ranked among the humanities."

COURTESY OPENS ALL DOORS.

Courtesy gives a man the entree of homes and hearts and marts. It establishes happy points of contact with others. It inspires others with better opinions of themselves. The gracious manner of a strong, good man has often made others feel that they must try to be worthy of such treatment. The students under Dr. Arnold felt that they had no right to be mean or unworthy, since he treated them with such deference. Emerson says: "Give a boy address and accomplishments, and you give him the mastery of places and fortunes wherever he goes; he has not the trouble of earning or owning them; they solicit him to enter and possess." Courtesy is the point of contact which enables one to succeed in business. Many lawyers win most of their cases by their happy way of talking to judges and juries and clients. The great lawyer, Choate, swayed people, by his noble graciousness, to his own way of thinking, and seldom lost a case. Charles James Fox had a grace of manner that held his friends to him even when he had gambled away his last dollar and was politically disliked. Mirabeau, who was so ugly that he was said to look like "a tiger pitted by the smallpox," was the most bewitching orator and fascinating man in France—all because of his magnetism and his manner. Aaron Burr, though proven a traitor, had a graciousness of man-

ner, a tact in conversation, that would have won him anything he wished had he been a true man and a true patriot. Demosthenes had such a grace in public speech that his opponent, Æschines, afterward in teaching oratory to the youth of Syracuse, used to teach them that very oration of Demosthenes in which he defeated Æschines, and when they praised his eloquence he said: "Yes, but you ought to have heard the rascal speak it." One man said of Fenelon that he spoke with such skill and charm as to make his hearers fancy that "instead of mastering the sciences he discoursed upon, he had invented them."

Merchants whose courtesy wins men's admiration, win large gains to their business at the same time. The gruff, growling man, who seems to be saying all the time, "I have got my eye on you; you will bear watching," makes all his employes dislike him and irritates all his customers. Many a man wonders why his business fails, who needs only to look to himself for the cause of it. Courtesy is business capital. The "fetching smile" and winning way pour oil on the rustiest hinges, and make creaky doors of even musty hearts swing open in welcome. Grouchiness and coarseness offend and drive away business. Customers swarm to the counter of the affable and gracious salesman, who, without any self-seeking, tries to serve the trade in the happiest way. "Spite and ill nature are among the most expensive luxuries of life."

Says Sir Humphrey Davy: "When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant handing it to him in a saucer and asking him if he would have it, the Duke replied: "Yes, if you please." These were his last words. How much kindness and courtesy is expressed by them! He who had commanded the greatest armies in Europe, and had long used the throne of authority, did not despise or overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! This is ill-bred and unchristian, and shows a coarse nature and a hard heart. In all your home talk remember 'If you please.' Among your playmates don't forget 'If you please.' To all who wait upon you and serve you, believe

that 'If you please' will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words—'If you please.'

"Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure the comfort."

One of our religious papers has these worthy words: "We must say a word to those short-sighted ones who wear a needlessly brusque manner, while they plume themselves on being very sincere, candid and otherwise virtuous. A good conscience is an excellent thing, and so, too, is a winsome manner. It should be cultivated. Children should be taught courtesy by precept and by example. Listen to them when they talk to you. Answer their questions. Please be polite everywhere, politest of all at home. Politeness does not require, or even insinuate, the slightest infringement of truthfulness. An agreeable and winning manner is an accomplishment of far more worth, in the long run, than anything taught in colleges and seminaries. Do not undervalue so great a gift, but if it be not yours by nature, try to acquire it. Some, like Paul, are "freeborn" to life's best things, and others are not; but tact, social ease, and lovingness of manner in mingling with our kind, are worth the payment of a great price to obtain."

We hunt up the genial man and dodge the gruff and discourteous man.

Politicians are proverbial for this virtue. They are even supposed to assume it if they have it not. Yet it is worthy to be cultivated by all.

Courtesy is necessary even if it were not profitable in business affairs. The consciousness of having borne one's self like a gentleman in all circumstances is worth much more than any temporal prosperity it may help to secure. The courteous gentleman is courteous to the poor and humble and unfortunate as well as to the fortunate. A poor woman spoke with exultation of how Dr. Arnold spoke to her and treated her whenever he met her as if she were a lady.

The courteous gentleman is always glad to correct his own blunders, and if need be to apologize for an injury done to even the humblest. Dr. Trumbull in one of his little books has a notable chapter on the nobility of apologizing. His argument is that when a gentleman treats another discourteously he violates his own standard of conduct, falls below his own level. If he declines to apologize, he confesses that he is satisfied with violating his own standard and sinking to a lower level. His apology reinstates him with the one whom he has injured and with his own conscience.

Courtesy must be cultivated by beginning within. Michael Faraday is said to have had a volcanic disposition, yet of him Tyn-dall says: "Through high self-dissatisfaction he had converted his fire into a central glow and motive of life, instead of permitting it to waste itself in useless passion." To be courteous is to be first of all a courtier in the Kingdom of God. It is to train the heart to sympathy and gentleness and courage.

In the "British Weekly" Ian McLaren has written about the homely virtues, and in his article on courtesy we find these wholesome words: "Courtesy is really doing unto others as you would be done unto, and the heart of it lies in a careful consideration for the feelings of other people. It comes from putting one's self in his neighbor's place and trying to enter into his mind, and it demands a certain suppression of one's self, and a certain delicate sympathy with one's neighbor. So far as our abounding egotism reigns, we are bound to be discourteous, because we shall be so blindly immersed in our own affairs that we cannot even see the things of others. So far as we break the bonds of self, and project ourselves into the life of our brother man, we are bound to be discourteous, because we shall now be interested in what is dear to him. This man also has a family and a business; this man also has had sicknesses and trials. Imagine! We must not therefore talk without ceasing about our children, our interests, our afflictions, our life. This man also has a church, and a creed, and opinions of his own, and a history. Remarkable! We must not, therefore, assume that our kind of religion, and our traditional views, and our favorite notions, and our particular set, make the whole round

world. This man beside us also has a hard fight with an unfavorable world, with strong temptations, with doubts and fears, with wounds of the past which have skinned over, but which smart when they are touched. It is a fact. And when this occurs to us we are moved to deal kindly with him, to bid him be of good cheer, to let him understand that we are also fighting a battle, we are bound not to irritate him, nor press hardly upon him, nor help his lower self. We must feel as a brother toward the man beside us, and say to him the things that we should like to have said to us, and treat him as we should desire to be treated when our hands are hanging down and our hearts are heavy. And this is the very essence of courtesy.

“Just because the machinery of life is so apt to be heated one keenly appreciates those who are ever deftly pouring in the cooling oil by their patience and their tact, their sweetness and their sympathy. And one resents keenly that class of people who are honest and well-meaning but who are persistently discourteous.

* * * No man has any right to lecture his neighbor, or to intrude upon his neighbor's privacy, or to wound his neighbor's feelings, and when he does so in his role of the plain-spoken man then he ought to be made to understand the difference between reality and rudeness, and taught to keep a civil tongue in his head. No doubt there are occasions when courtesy is no longer an obligation, but practically they may be limited to a few experiences fortunately very rare in life. * * *

“Surely there is no one who does not desire to live after the rule of courtesy, and there is no way of attaining this fine spirit except by keeping high company. Just as we live in the atmosphere of nobility, where people are generous and chivalrous and charitable and reverent, shall we learn the habit of faultless manners and acquire the mind which inspires every word and deed with grace. And the highest fellowship is open unto every man, and he that walks therein catches its spirit. For the very perfect knight of human history, who carried Himself without reproach from the cradle to the grave, was our Lord and Master Christ, and the rudest who follow Him will take on the character of His gentleness.”

CHAPTER LV.

THE PATRIOTIC HEART.

LOVE of country is one of the necessary passions of a noble soul. In proportion to our nobleness and intelligence it grows intense and imperious.

It is such a complex and inclusive love. It is first of all a love of the mere land of our birth or adoption. In addition, it includes the love of spots made sacred in our experiences—the home where happy childhood sang through the passing years and where the manhood now hears cheering echoes of that merry music; the places which the toils and associations of the student days have consecrated forever; the spot where life's choice and epoch-making experiences were had; the silent, yet growing, cities where sleep our beloved dead. It includes love of those who make and have made our land an enticing place to all who love freedom and religion and God and man; love of those who are our own flesh and blood, heart of our heart; love of the institutions into which they and we have put our love and labor.

It is no wonder, then, that as men have loved their country their hearts have enlarged to take in so much and have grown so great. The patriots stand out as giants in the midst of the countless throngs. Washington is our ideal patriot and grows dearer to our memory as the years roll on. Cromwell and Cobden and Bright and Victoria and Gladstone grow into colossal proportions as the loving memory of their countrymen keeps them in view. When love of country takes into itself all those other sacred forms of love it becomes heavenly and heroic. It will do and dare to the utmost. The Greeks loved their land so well that they carried a little of the soil with them wherever they went, in order that if death should overtake them their heads might rest on their native soil. Love for their land, so dear for its freedom and its mountain splendors, gives special pathos to the Switzer's song of home, when

he journeys or lives afar. Many of the children of Israel when captive in far Chaldea ever sighed and sang of home:

“By the rivers of Babylon,
There we sat down, yea, we wept
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive required of us songs,
And they that wasted us required of us mirth, saying,
Sing us one of the songs of Zion.
How shall we sing the Lord’s song
In a strange Land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning;
Let my tongue cleave to the roof of my mouth
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy.”

When Dom Pedro, Emperor of Brazil, abdicated his throne and went to Europe, he took with him some Brazilian soil on which his head at last rested in far-away France.

No true heart can fail to love his country, even though it be his adopted rather than his native land. An English lady, now a loyal American, told the writer how her heart thrilled and her tears flowed when she heard “God Save the Queen” sung after several years’ residence in our country. Our young men have every possible reason for loving this great country of ours. It was discovered at the time of the awakening of the nations, when ideas of civil and religious liberty and human fraternity were springing up in men’s minds and without any place in the world where they could be cherished and worked out. This land was God’s answer to men’s needs, for here we have found freedom; here we have found a place where men of many nations are combined in one nation, with great variety in their unity—a true fraternization of mankind. This land has been made a center for the dissemination of the truths of the Christian religion and of human brotherhood. Here it has been demonstrated that patriotism is not inharmonious with,

but is made more intense by, a world-wide philanthropy, that sends our citizens everywhere to do good. To take the gospel of Christ, to go as medical missionaries with the gospel healing and kindness, to be nurses in foreign hospitals—all this usually intensifies one's love of his own country, not because our land contrasts favorably with other countries but because the larger love of mankind awakens an intenser love of home. The many blessings which religion has brought us also make us more patriotic. The conquests of Christianity here have not been surpassed in the whole history of religion.

The prospects before us of a greater population, greater wealth and greater influence over the world, must make us still more proud of our land and more loyal to its interests. These prospects are accompanied by perils that give us pain and call for a practical patriotism. The dangers which come from without are great as well as those which come from within. From without come lawless and vicious foreigners, who abuse the freedom we offer them and destroy those sacred institutions which have secured us all our highest blessings. From within come those same vicious influences that we allow to be incorporated into our lives. From within grows up the vice of drinking, which is trained by the great lawless, rapacious, diabolical liquor business. From within comes the peril of large wealth, gathered very rapidly, appealing to selfish natures and dishonest methods in acquiring it, and leading to luxury and many forms of selfishness in using it. Not to give it when it can be rightly done would be wrong. To subordinate it to unselfish ends so as to ennoble, rather than enervate, our country, is the duty of the hour. From within come the dangers of demagogism and unscrupulous self-seeking.

WE HAVE A UNITED COUNTRY.

Mr. McKinley in one of his speeches said: "The army of Grant and the army of Lee are together. They are one now, in faith, in hope, in fraternity, in purpose, and in an invincible patriotism. And therefore the country is in no danger. In justice strong, in peace secure, and in devotion to the flag, all are one.

God bless and prosper the American home and the American people. Upon these rest the strength and virtue and permanence of our nation, which we pray our Heavenly Father to ever have in His sacred keeping."

Patriotism is a sentiment not evanescent but stable. It grows out of a permanent holy relationship. But it must be trained, as all the other sentiments must be. Young men need to understand how they are related to their country, how they are indebted to it, what they must do for it, and how they may do it.

Patriotism requires that you put country above party. The latter may chance to be right, both in its spirit and its principles, but it is much smaller than country, and exists solely for country, and can never fail to be insignificant as compared with country. Whenever party seeks to grow at the expense of patriotism; whenever it is dishonest in its dealings with men; whenever it is dominated by corrupt man, it is time to raise the battle cry of our country and reform the party or abandon it.

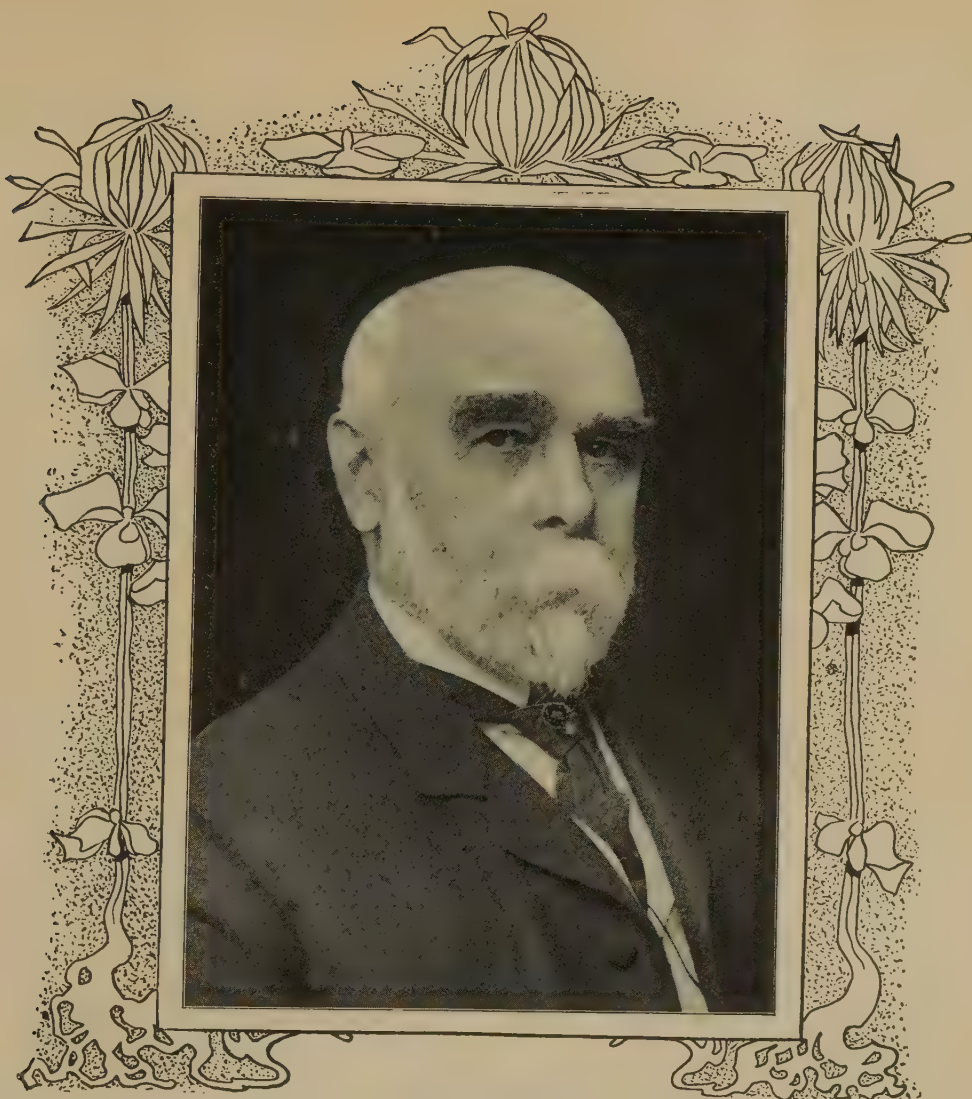
Patriotism requires that you put country above personal interests. Our country needs patriots instead of pessimists, as Mr. McKinley once said. No one truly loves his country till he can serve it, not only without pay but at the expense of all he possesses. It must be confessed that a large part of our population seem anxious to get from our country, rather than to give to it. The mad rush for paying positions; the reckless use of our country's money; the private abuse of public privileges; the effort of so many to take advantage of the pension aid—all these things show not only a low grade of patriotism but personal traits of dishonesty and selfishness that shock and sadden us. This makes the appeal to patriotism all the more urgent and powerful. The writer has learned of only one man that has ever declined a pension. He received it for awhile, as long as his infirmity lasted, but when he recovered discontinued it on the ground that when he did not need it he was not entitled to it.

We may be pardoned for a lengthy quotation from an article by President Roosevelt: "Jefferson said that the whole art of government consists in being honest. That is not the whole art,

but it is the foundation of all government. The foundation is not enough; but, if you do not have that, you cannot erect upon it any superstructure that is worth building. You must have honesty as the first requisite of good citizenship. We have too much of a tendency in this country to deify mere smartness, mere intellectual acumen, unaccompanied by morality. There is no attitude that speaks worse for a commonwealth than this of admiring, or failing to condemn, the man who is unconscientious, unscrupulous, and immoral, but who succeeds. If a man has not the root of honesty in him—has not, at the foundation of his character, righteousness and decency—then the abler and the braver he is the more dangerous he is. It is an additional shame to a man that he should be evil when he has in him the power to do much good.

“In all our history who is the man first thought of when Americans wish to name the arch type of evil? Benedict Arnold, the traitor, who had not the root of honesty in him. And yet he was one of the most brilliant soldiers that ever wore the American uniform. Had he ended as he began he would have been an example to all Americans. How would our nation look if we failed to condemn Arnold as his crime deserved? If we said: ‘Arnold a traitor? O yes! but then he was a dreadfully smart man.’ There is no danger of anybody else becoming an Arnold. He is condemned, and nobody desires to follow in his footsteps. But there is a danger to us as a nation in the career of the Benedict Arnolds of the political and financial worlds; of the men who prosper in business or in politics by wrong-doing, and who find weak-minded apologists, who say for them: ‘O well! maybe he has been a little tricky, but he has succeeded.’ Shame to any man who permits his admiration for success to lead him into condoning crime when that crime has led to success! Shame to those men who permit admiration for wealth or political position to make them condone the evil-doing through which wealth or position was attained.

“We are in no danger from the Benedict Arnolds; that danger is past; but a hundred others remain. We are in danger from the man who tries to rise to political prominence as a demagogue by inflaming class against class, or section against section. We are



J. H. MILLARD.

"The best thing for young men to do in starting out in life is to aim high in their friendships—always looking up, not down. A good character as to honesty, energy, habits, man, and he should adhere strictly to the truth; and if he would follow these suggestions he is reasonably sure of success in a worldly way and also in having good friends in case of need."

Born in Canada, 1836; went to Nebraska, 1856; founder and president of Omaha National Bank; was many years a director in Union Pacific railroad; has been active in promoting the higher interests of his city and state; was elected to the United States Senate, 1901.



HERBERT B. AMES.

"Teach the young man that service to the community is the highest form of unselfish action. Teach him that to strike a blow for clean government is a sacred and imperative duty. Teach him to support honest men in public service by all honorable means within his power."

Herbert B. Ames

Born 1863 at Montreal, Canada; educated at High School and at Greylock Institute, Williston Seminary, Amherst College in Massachusetts; member of Montreal City Council; chairman Board of Health; member State Board of Education; member of various business and philanthropic boards; devotes his life to public work.

in danger from the man who tries to rise in political power by truckling either to the wealthy man who seeks to take corrupt advantage of his wealth or to the man without wealth who is moved by malice, envy, and hatred, to conspire against the man who is thriftier or more progressive than he. It is necessary to condemn the two types alike. We are in danger from the men who rise in business through swindling, whether on a big or a small scale, and the reason we are in danger is because public opinion is not awake enough—enlightened enough—to make the crushing weight of its condemnation felt against the men who prosper in these ways.

“After honesty as the foundation of the citizenship that counts, in business or in politics, must come courage. You must have courage not only in battle but also in civic life. We need physical and we need moral courage. Neither is enough by itself. You need moral courage. Many a man has been brave physically who has flinched morally. You must feel in you a fiery wrath against evil. When you see a wrong, instead of feeling shocked and hurt, and a desire to go home, and a wish that right prevailed, you should go out and fight until that wrong is overcome. You must feel ashamed if you do not stand up for the right as you see it; ashamed if you lead a soft and easy life and fail to do your duty. You must have courage. If you do not, the honesty is of no avail.

“But honesty and courage, while indispensable are not enough for good citizenship. I do not care how brave and honest a man is; if he is a fool he is not worth knocking on the head. In addition to courage and honesty, you must have the saving quality of common sense.”

Patriotism requires that you put the country's honor above all other things, above its prosperity, commercially or politically, above its prominence among the great world powers, even above its learning and its letters. The time will never come when it will not be true that righteousness exalteth a nation. You must add to the moral wealth of your country. That must be done first of all by the contribution of yourself as a true, unselfish, intelligent, industrious, high-minded Christian citizen. See that your country has one model citizen, whether it has any more or not.

Patriotism requires that we preserve all those institutions that have secured for us our priceless blessings and are alone able to make them permanent. The commercial spirit is encroaching on the Sabbath. When the Sabbath goes, Christianity goes, the home goes, honesty goes, patriotism goes.

Patriotism requires that you be strictly obedient to the country's laws, else you dishonor your country. Evasion of the Sabbath laws is defiance of authority; evasion of the tariff law is a form of theft. No one has the right to give himself to his country a dishonest citizen, in his private relations or public; no one has the right to aid public dishonesty, in evasion of his country's laws. In the smallest matter keep within the law, if not for the sake of conscience, then for the sake of country.

Patriotism requires that you do all in your power to secure to your country that great blessing, which is behind all our institutions of home and church and school and Sabbath day—even the blessing of the religion of Christ. It is the interest of our country that every person be personally a Christian; it is the high duty of every Christian patriot to make our country Christian in every element and impulse and ideal of every individual and community within its borders.

Patriotism requires that you make your country the center for the distribution of the larger blessings of liberty and the great blessings of Christ's religion everywhere.

Patriotism requires that you do something for your country that will give expression to your love. All of us stand ready to serve it in an emergency, as so many of our young men did, in our recent war. Many a patriot would be another Washington at the call of duty. Many would be equal to Leonidas and the three hundred brave Greeks who fought the overwhelming mass of Persians in the pass of Thermopylæ and saved Greece at the loss of their own lives. We might find the equals of Judas Maccabeus, "the hammerer," and his eight hundred men who, in resisting twenty thousand Syrians, were all slain, but whose death roused the whole nation to throw off the galling yoke. There might be many an Arnold Von Winkelried among us. In 1481 a little army of Swiss

met a large Austrian army and were beaten back because their spears were shorter and they could not break the lines of the enemy. Finally Von Winkelried exclaimed: "I will open a path to freedom! Protect, dear comrades, my wife and children!" and rushing forward gathered as many spears as he could and buried them in his bosom. A gap was made, and over the dead hero's body they rushed in to win a victory.

But the perils of peace are greater than the perils of war, and the tests of patriotism are applied more critically. Our country needs now that our citizens be at peace, striving only for the highest things, and that they cultivate fraternal relations with all the world. From the address of our late President at the Buffalo Exposition we get these wise words: "Let us ever remember that our interest is in concord, not conflict, and that our real eminence rests in the victories of peace, not those of war. We hope that all who are represented here may be moved to higher and nobler effort for their own and the world's good, and that out of this city may come not only greater commerce and trade for us all, but, more essential than these, relations of mutual respect, confidence and friendship, which will deepen and endure. Our earnest prayer is that God will graciously vouchsafe prosperity, happiness and peace to all our neighbors and like blessings to all the peoples and powers of earth."

Much have we to love and be grateful for in our great land; much have we to hope for and achieve; much shall we be responsible for. The cords that bind us to it are woven of love of God and truth and home and family and friends and consecrated soil.

CHAPTER LVI.

THE CONTENTED HEART.

BY most people contentment is regarded as a weakness. But in reality it is a strength, both in itself and in being the unfailing source of conquering and unconquerable might. And do we not all have a feeling, at least at times, that, whether a weakness or a strength, it is desirable?

We see so many discontented people. We meet them on the street and each man seems out of sorts with what he has. We go into the boards of trade and seldom see the marks of permanent content on any face. We see the lurid lights of a false victory flashing in a face here and there, but not contentment, for we know, and they know, that the light may fade and be succeeded by the gloom of disaster in a single day. We see more people striving in agony than succeed, and they live and lose and perish in discontent. In country and city the same sad story is told by the knitted brows, the clouded faces and the wistful and dissatisfied tones. Disappointment and discontent are everywhere. Many would like to be contented, but do not think they ought to be and do not very much care to be, if it means what they have usually been taught.

But what is contentment? The word is closely akin to the word containment, and it means the containing of the mind within the limits in which the life must work. If one has followed his bent and chosen his calling aright, under that wise and kind Providence which helps the willing to find his work, he must contain his mind within that calling rather than let it busy itself with some other calling, real or imaginary. He may not be satisfied with what he has done, but may be contented to do his best. Dr. March well says: "If two angels came down from heaven to execute a divine command and one was appointed to conduct an empire and the other to sweep the street in it, they would feel no inclination to change employments." That is contentment. That contentment may be fitting him for a higher place. Or, if one has, by

some blunder, mistaken his calling and now finds that another is more suitable, he should not try to contain himself in the one which cannot hold him or which he cannot fill, but should at once enter the one in which he can be contained. That is a very different thing from the habit of jumping in discontent from one occupation to another, or remaining dissatisfied in one all of his life, thereby failing miserably.

FINDING ONE'S PLACE.

Then there are circumstances within which one must work in his calling, and within them the mind and effort must be contained. Those may be the circumstances of place, as when a young couple go to the West to found a home for themselves, with ample lands and prospects for the future. If it is right that they should do so, it is of greatest importance that they contain their lives there, bringing mind and heart into that life. This is not a contentment with doing nothing, but with doing one's best within his own proper circumstances. Or a man may have to do business in a community where it is not congenial, and he must contain himself there as long as it is his duty to remain there, and put all of his powers into his work. Or if in one's domestic life there are some elements uncongenial or otherwise undesirable, the only way to treat them is to bring the whole being into that domestic life and achieve one's best with those adverse elements.

If God's manifest purpose and will bring you experiences which you would not have chosen for yourself, they cannot be avoided, nor must you fail to take their significance into consideration. Obscurity, poverty, bad reputation, ill health, whatever helps to make up the conditions in which one lives, the mind must contain itself within those conditions and master them rather than evade them, and try to live detached from its environment. If you have sinned and blundered and are humiliated and sometimes desperate, the best thing is to accept it all as inevitable, and from that new point let that same mind with all its intelligence and skill, re-enforced by all the passion of the heart, work out from obscurity or poverty or bad reputation or sins or blunders toward its holiest

ideals. "If I cannot have what I like," said Ella Wheeler Wilcox, "I will like what I have." If one has not the talent of a Shakespeare to write with, it is worse than folly not to be content to use his own talent to the very highest purpose. If one cannot sing like De Reszke, he must be content to sing the very best he can, though not content to do less than his best.

This containment of one's self within his limits is not weakness, for it often requires strength of will to concentrate all his powers upon his proper work when he is very eager for things that are outside of his limit. It requires self-mastery, and that never was an easy matter. The disposition may be naturally very restless, and that makes the task more difficult, but does not render it impossible. The restless man may become just as contented as the phlegmatic man, in fact more so, since the latter's contentment may be only laziness. Contentment is not the last resort of feeble or defeated men, but the noble virtue of the strong and victorious.

CONTENTMENT IS A SPIRITUAL ECONOMY.

Contentment enables one to save all of his powers from waste. Many a one in dreaming of the unattainable and undesirable loses his power to achieve the desirable and reach the attainable. The contented heart calls in all of its powers upon the present task, and not one of them is lost or unused. No vagrant talent goes wandering about seeking imaginary employment. A man is a whole man who is wholly devoted to his duty. The contented heart wonderfully increases all of its powers by unifying and concentrating them. A new development starts when one properly contains himself within his own limits, and concentrates himself upon his own task. He does his work thoroughly, and that gives him the pleasure of success, so that he grows happy in his lot. He discovers excellencies rather than defects. He sticks to the main issue, and does not lose himself in the inconsequential. His thorough work enlarges his limits, and thus secures what the discontented heart longs for and never gains. The surest way to get a larger place in any calling is to be content to fill one's present place full to overflowing. This training, in an energetic and honest content-

ment, is the preparation for larger work, so that he expands his limits and gets new tasks in a larger place. Contentment destroys conceit and hypocrisy. It frees us from many petty ills; it saves from worry, which is both useless and wicked.

Contentment is one of the Christian virtues. It requires purity as an antecedent.

“If sin be in the heart,
The fairest sky is foul, and sad the summer weather,
The eye no longer sees the lambs at play together,
The dull ear cannot hear the birds that sing so sweetly,
And all the joy of God’s good earth is gone completely,
If sin be in the heart.

“If peace be in the heart,
The wildest winter storm is full of beauty,
The midnight lightning flash but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all cast a ray of glory,
If peace be in the heart.”

The contented heart has its own aspirations and hopes of better things, but the realization of them depends upon one’s doing his best where God’s providence places him. Dr. Henry Van Dyke beautifully says: “To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor’s except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God’s out-of-doors—these are little guide-posts on the footpath to peace.”

CHAPTER LVII.

THE HEART'S MOTIVES.

A MOTIVE is what moves you to do a thing, and the thing done usually discloses the quality of the motive. Sometimes one may stumble on a right deed when he has a wrong motive, and sometimes, with a good motive, he may do a wrong deed. In the former case the deed is more or less vitiated; in the latter the motive may be in part relieved of its viciousness. Usually, however a wrong motive leads to a wrong deed.

It is well to understand your own motives, whether they are right or wrong; but it is better still to have the very best motives in everything. The desire to please the Master by making the greatest possible life for yourself and helping others to do the same is the highest possible ambition, and the motive for this is the highest possible motive.

Motives grow in the heart and are numerous. Physical motive powers are very varied, as horse power, steam and electricity; life's motives are varied, as love, hatred, envy, jealousy, fear, anger, hope of reward, desire for victory. Some of these are bad, altogether and always. Envy and jealousy are always vicious, and yet they move many lives to much of their activity. Revenge has sometimes constituted the motive of a whole life. It prompted Hannibal to wage deathless war against the Romans. It prompted many of the border ruffians of the West to a bandit life after our Civil War had closed. That is the motive of the hero of Conan Doyle's striking story, "A Study in Scarlet." This motive lowers men to the level of brutes; worse, it puts them down with demons.

Such motives as fear are not always wrong, yet must be cherished only temporarily or in subordinate ways. Modern psychology declares that fear is one of the earliest motives of childhood, and that it must be skilfully appealed to, till the child is prepared for something higher. Fear is right when it is limited in its action, and entirely subordinated to something higher. We should fear



EDWARD BOK.

"A young man starting out in life cannot trust to an influence so sure and so safe as that which comes to him from the being of whose life he is a part, or in whose heart he finds a supreme place. Man's best friend is the woman who loves him.

Edward Bok

Mr. Bok was born in Holland in 1863; was brought to America in 1869; educated in Brooklyn public schools; worked as stenographer and reporter in New York City; later became the gifted editor of the Ladies' Home Journal and vice-president of the Curtis Publishing Company of Philadelphia.



RICHMOND P. HOBSON.

"A young man should jealously maintain an imperious control of his actions and never do anything that is wrong. He should fill the days with earnest effort to make himself a noble specimen of a man and to render a maximum of useful service; and then he should be bright and happy, prepared to face fearlessly any situation."

R. P. Hobson

Native of Alabama and educated at the Southern University and the Naval Academy at Annapolis; trained in practical seamanship as a midshipman; skillful in service in the construction department of the navy; famous for cool heroism in the sinking of the Merrimac in Santiago Harbor; distinguished for scientific service in naval construction in Asiatic waters. Is author of books on naval subjects.

to disobey God, both because it wounds Him who loves us and it brings punishment upon ourselves, and yet that fear should be prompted by and subordinated to a love of God. We should fear to grieve or offend a friend for wholesome reasons, and yet love will prompt us to do much more for him than fear could. Many men are restrained from committing crimes through fear of the law and of public sentiment, and of the loss of friends. Well, it is better that they should be law-abiding for that reason than not to be so at all. Fear is at its best, as a motive, when one fears to be wrong rather than do wrong, and recoils from the shame of being vicious more than from the punishment due to viciousness.

THE MASTER MOTIVE.

The motive that rises higher than all others and is worthy to command is love. It can be made permanent, whereas other motives come and go. It may be pure, while others are mingled. It is equal to any emergency, while others find tasks they can never perform. Without love, duty becomes drudgery, but with love, it is delight. Love for the thing one does enables him to do it, because love fulfils the law of labor. It is not only a love for the thing one does, but for the ultimate end for which he does it, and toward which all his callings and relationships and duties and affections are carrying him, and it is a love for Him who leads and teaches and plans for and helps us. Yet love may partake of the impurity and the imperfections of that which engages our thought and effort. To be right, the motive must be love for what is good and true and beautiful in character and conduct. If labor is the law of life, love is the fulfilling of that law, for it will prompt the labor, not for its own sake alone, but also for the sake of the ends for which we labor. No one can work for an object he has no interest in, and any one can do, with ease and joy, the very hardest, most exacting work, when love prompts it.

LEARN TO LOVE YOUR WORK.

It is not only love for that which is right and true and beautiful in character and conduct, but for the very toil by means of which

we reach that end. An artist works over a picture with fondest affection for the sake of the picture itself, and for the love of the artistic processes by which the picture is produced. The passion for making one single picture was the power that urged the man on in Kipling's story of "The Light That Failed," as blindness gradually came over him. It is love for the creature of his musical genius that holds the heart of the composer to the symphony he is working out. It is love for the fields and crops and animals, as distinct from the gain he will win by means of them, that makes the farmer happy and successful. Some one has said that no one can keep his work from being a dreary drudgery unless he can make it the expression of his artistic sense and find in it, after it is done, a gratification of that sense. In bookkeeping, one must have a pleasure in the very thing itself. The true salesman has a love for the art of skilfully handling the goods on his counter and on his shelves. The engineer loves his locomotive as if it were a person, and he calls it "she." The blacksmith finds gratification to his artistic sense in shaping the shoe to a grace and a fit that makes it excel. There is something in any piece of work, however insignificant, however irksome and wearisome, to excite one's interest, and that interest saves it from being drudgery.

But this motive of love takes in the persons involved in the work. Mothers could never take care of their children, even for large financial reward, if there were not the mother's heart prompting them. Toil is easy when the heart loves the person for whom it toils. Jacob worked seven years for Rachel, then seven years more, and it seemed but a day. You can never forget, whatever your calling, that there is a home depending upon that work of yours, and hearts that make your heart glow with the love they give you, and the love you bear them. So the work is loved for its own sake, and for their sakes who are to enjoy the fruits of it. It was love of humanity that led John Howard to spend the most of his life visiting the prisoners of England, Ireland, Scotland, France, Belgium, Holland, Germany, Russia, Syria, Egypt and other nations. The motive was God-like, Christ-like. Of him Edmund Burke says: "He visited all Europe to dive into the

depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of depressions and contempt; to remember the forgotten; to attend the neglected; to visit the forsaken; to compare the conditions of all men in all countries. His plan is original, and it is as full of genius as it is of humanity. It is a voyage of discovery, a circumnavigation of charity; and already the benefit of his labor is felt more or less in every country." It was not hard for Grace Darling, with her father, to row out that night in September, 1838, from Longstone Lighthouse into the wild sea to rescue those nine from the wrecked steamer *Forfarshire*. It would have been harder to stay at home and resist the promptings of love than to act upon it at any cost.

Florence Nightingale might have had a natural fondness for nursing, and might have taken special interest in her work, even if she was just working for \$3 a day. But in addition she loved the unfortunate and found the greatest joy of her life in ministering to the dying and nursing the wounded during the Crimean war, and afterward serving as head of the hospital for governesses, though it took her away from a comfortable home and social pleasures and many privileges of culture. With that love in her heart it would have been far harder to remain at home. You will find a mighty motive in your love for your work itself and for the higher ends for which you work of character building, and for those who are to receive benefit from your work.

Success not only enables you to minister to others but as you advance to make room for others. We have a homely hint of this in the Widow O'Callaghan's instructions to her boys: "Now, b'ys, there's what they call permotions. Often and often have I heard your father spake of 'em. We're havin' some of them this mornin'! Pat he goes to earnin' money and his board. That gives Moike a chance to step into his place, do you see? That's what permotions is for, I'm thinkin'—to give the man behoind you a chance. Always step up when you honestly can, b'ys, if for no other reason, to give the wan behoind you a chance. There's no tellin' what he can do till he gets a chance, do ye see?"

THE HIGHEST LOVE.

In addition to the love of work itself and of those for whom you work, there is the added love for the Master, who sets the task, gives the ideals, plans the life, and leads you on. All higher work for men finds its inspiration there. The great Apostle Paul struck the chord which is fundamentally necessary as he said: "The love of Christ constraineth us."

This motive is especially to guide and chasten our ambitions. Unsanctified ambition forms ideals of fame and wealth and place and power. But these will all be chastened and subordinated. This supreme motive will guide us in our treatment of men. Even our desire for personal promotion will have the interests of others in view.

This supreme motive calls to its aid all the minor motives that may be rightly used. One's higher self-interest may be appealed to, for it is one's advantage to do his work well. There is a pardonable pride that is gratified by good success, and by the approbation of those we love, and love uses that minor motive. It takes the heaviness out of life, and lifts it into the sublime. It cultivates a love for the right, and is a perennial prompting to do the right. It abides with imperishable power.

That which holds the attention and is an object of study and effort tends to cultivate the motive and vitalize it. Keep in mind upon the true task, and the motive will come to be like it. That task is to make yourself, and therefore the motive will be lofty love of right as embodied in character; it is to make your life a ministry to others and therefore the motive must be an unselfish love of others; it is to please the Master, by fulfilling his ideas for us, and therefore the motive must be a commanding love for Him.

CHAPTER LVIII.

THE HEART'S SORROWS.

SORROW is the feeling which comes from something wrong or uncomfortable, in the heart or in its relationships. As nothing will ever be absolutely perfect here below, sorrow is the perpetual heritage of the children of men. Childhood, youth, manhood and age have their sorrows, because they have conditions that produce sorrow. That which is peculiar to youth comes from conditions that are peculiar to the youthful period.

In youth self-esteem is active and has not found its bearings, so that when it is wounded, keen suffering is the result. In youth plans and purposes are formed and cherished ardently, and when purposes are thwarted and plans are unrealized, great pain is felt. In youth, selfishness has not always been chastened into unselfishness, and that chastening process brings its own pain. Young men form new acquaintances with the mysterious powers of their own bodies and minds, and are inexperienced in the use of those powers: that brings sorrow. When one awakens to the possession of some special power he is often led to vanity, which sooner or later brings him sorrow. Sometimes it leads to isolation and the sense of being misunderstood or disliked. When he is misunderstood he feels an exquisite pain, that the honor and truth beneath that effervescence which he not only cannot restrain, but sees no need of restraining, should be questioned.

His efforts to adjust himself to his fellow men with all the uncertainty of it bring him pain. He has sorrow also when a tender conscience disapproves the deeds which his impulses prompt. He often feels himself in the grasp of passions mightier than his own will, and feels unable to master them, yet disgraced by their mastery of him. A growing knowledge of his weaknesses and disappointment with himself in the first trials of his skill may produce melancholy.

“All education costs in exact proportion to the dignity and

significance of the work which it fits a man to do. And all education is, in a true sense, painful.”

A growing knowledge of the hypocrisy and dishonesty practiced by people, whom he had supposed to be models of excellence, may shock him into temporary misanthropy and skepticism. The young man usually has confidence in human nature to start with, and it is a sad day for him when he makes the discovery that human nature is not just the thing he supposed it was. To find out that not all men are trustworthy, and to be compelled to revise his estimate of them often chills his heart.

Sorrow may be due, however, to his own efforts to overcome his weakness and may be, in a measure, incident to the effort itself. He has a high standard for himself, and it pains him to fall below his own aspirations. The hasty word he speaks brings back more pain than it bore into another heart. The unwise or ungenerous deed cuts back into his conscience and makes him weak. The impure thought disgusts him with himself. The loss of friends makes him lonely, for he is at that age when friendships appeal to his sentiments. The loss of property or standing or opportunity crushes him into a sense of helplessness. Socrates wisely said: “To do evil is more to be avoided than to suffer, and when one has done evil it is better to be punished than not.” And the young man is in the retributive grasp of his own nature. His sorrows may come from the tests to which his purposes and his principles are subjected in the daily grind of life.

SORROW HAS USES.

Coming from whatever source, sorrow has its uses and may be made the servant of his imperial mind. No one can injure him but himself. Sorrow may have its value in testing him, making him aware of his weaknesses, disclosing to him the sources of his power, and leading him to the infinite source of happiness. His lack of experience, while it sends him bumping up against his limitations and sometimes brings him discouragement, and irritation, is constantly showing him the path for successful efforts, and the pain which this brings him is transformed into a power to move

him onward. Sorrow over the loss of material possessions or friends may stimulate him to seek those inner possessions and those abiding friendships which make him rich forever. He is comforted when he knows that something is taken from him in order that something better may be given back. Fear of impending loss brings sorrow, and yet that sorrow inspires him to provide in advance against the loss. A young man who was anxious to take a thorough college course used to fear and fret lest his eyes should not be equal to the strain of such long study, and that apprehension led him to a wiser care of the wonderful power of sight.

Sorrow teaches, for often the tear is the lens through which we see the formerly insignificant enlarged into eternal importance. Sorrow chastens and refines. Blackwood's Magazine several years ago reported these words of a great vocal teacher concerning one of his pupils: "She sings well, but she lacks something, and that something is everything. If I were single I would court her; I would marry her; I would maltreat her; I would break her heart, and in six months she would be the greatest singer in Europe." The alabaster box must be crushed before the exquisite odors of the precious ointment are released. Chastening and refining us, sorrow makes us useful. It detaches us from the external and changeful, and gives us an opportunity to form connection with the essential and permanent. Milton, in his physical blindness, had vision of truths which he saw through his heart's sorrows. Emancipated from the material he formed sublime connections with the spiritual. He says:

"If I have freedom in my love,
And in my soul am free,
Angels alone that soar above
Enjoy such liberty."

Till the heart aches, it never knows its most exquisite joys. Songs in the night are usually sweet memories of the day of pain that is past. Touches of beauty are given to us by the gracious Spirit in the darkness though we cannot see. Angels are making music to us amidst the confusion of earth's discordant voices. When sorrow teaches the heart, it tames wildness, softens asper-

ities and makes it great with kindness and sympathy. And so, sorrow is not always a penalty for sin but a preparation for growth. A capacity for sorrow is a measure of the power that sympathizes with the weak, and is loyal to righteousness. Christ sorrowed so over others that he was called the "Man of Sorrows and acquainted with grief," but his sorrow grew out of his love for us, and prompted to still greater love. Our forefathers along the Atlantic Coast suffered the pain of their privations for the love they bore to the generations coming on.

Sorrow takes the message from one heart to waken love and sympathy in others. The sorrow of one may be the salvation of another—salvation from selfishness. The news of Galveston's disaster awakened quick sympathy in thousands of hearts. Sorrow is a ministry which is under the direction of our great Father, who is bringing his children to perfection.

What then is the young man to do with his sorrows? Some of them are to be refused, for many of the troubles of life are imaginary, and the sorrow that flows from them is imaginary too. The things which give you sorrow now may be so received as to train you into virtue and beauty; and only one thing is important—not that you be free from sorrow, but that you be free from sin; not that you be always happy, but that you be always holy.

Remember there was a man of sorrows, who on leaving the world made definite arrangements to have you find in your sorrow a help, and have you comforted; for comfort means the giving of fortitude.

Remember that some special discoveries of truth are possible, and some new experiences will come after trouble. A scientist once said that when he encountered a special obstacle in his work he was just then at the point of some new and important discovery. "Things which could never have made a man happy," says Phillips Brooks, "develop a power to make him strong." When sorrow comes, you are being fitted for some useful service. Let service wait eagerly on sorrow. Coin tears into pearls; heartaches into aspirations and sighs into whispers of sympathy.

CHAPTER LIX.

CONSCIENCE ON THE THRONE.

WHATEVER our varying views of the office of conscience we can probably all agree in calling it Discoverer, Commander and Rewarder.

Conscience is a power that discovers, or guides the judgment in discovering, right and wrong. Dr. Jowett has called attention to the fact that the Bible represents conscience under the two—figures of a voice and a taste. It is “a ghostly and mysterious voice at the back of my being—a voice which whispers guidance to me, singling out some things as things to be avoided, and other things as things to be pursued.” It is also a taste. Taste and test are two kindred words from a common origin and we test things by tasting their quality. The taste reveals whether the thing is right or wrong.

The one who can catch all the tones of that voice and know what it reveals, and whose moral palate is sensitive to all the flavors in actions, has the elements of a true conscience. Whoever dulls the ear so that the voice cannot be heard, or if heard at all, only confusedly and feebly, and not in its fine distinctions; whoever dulls this taste so that it cannot tell one action from another, or is able only to make the general distinctions, and never gets the finer flavors, is in that degree, hopelessly immoral. In the immature state of the conscience, only general distinctions are discovered; in its perfect development, the very finest shades of moral distinctions. Its varying passions and most delicate undertones are caught by the sensitive soul with acutest agony or finest joy. It is worth something to have that fine perception.

We may also call conscience our Commander. The voice that discovers the right also demands that we do the right; the taste that discerns moral flavors bids us to feed on that which has right flavor. The perception carries obligation to practice. The conscience is the commander of every other power and faculty of the

soul. Thought, imagination, appetite, feeling, will—all must bow to its behests. Butler says: “Had it strength as it has right; had it power as it has manifest authority, it would absolutely govern the world.” Is that the kind of conscience you have?

It is also a Rewarder. It is that which makes one feel good when he has done a good deed; it is that which brings one troubled thoughts when he has done the wrong deed.

CONSCIENCE MAY BE TRAINED.

It can be improved and it can be injured. As the ear can be trained to hear sounds that used to be inaudible, and to detect distinctions in sound that were once indistinguishable; as the taste can be cultivated till it is able to detect the faintest shades of quality, so the conscience can be trained to hear the faintest call to do right, and the faintest warning against doing wrong—to taste and enjoy the most delicate flavors in a proposed deed or word or course of conduct. On the contrary it can be dulled. When one does not repent of the wrong that is done or said or dreamed, he degrades and defiles his conscience till by and by a lie and a truth will come to taste alike to his moral palate and the voice of the demon and the voice of duty sound alike.

To degrade a thing is to lower its grade. We degrade conscience when we take away its office as Commander and make it the slave of base impulses. We defile it when we pollute its purity. Nero had a tender conscience when a very young man, but he finally dethroned it and then defiled it and became as vicious a brute as ever took human life. Robespierre, the heartless butcher of the French Revolution, had so tender a conscience when young that he resigned a provincial judgeship rather than pass sentence of death on a justly condemned criminal.

To keep it right it must be always on the throne of the being. Its supremacy even in the smallest matters is to be preserved. Its voice, in its faintest whisper, must be heeded. Its test of the moral quality of any action must be respected. Especially is it necessary to have it decide upon the little things of life. In little matters we usually begin dethroning. Because a matter is so small we feel

that we can be excused for ignoring the decision of conscience and can follow the impulses of our worse nature. Beware of dethroning conscience in the little things.

It is to be enlightened. Mirabeau says "The duty of enlightening conscience precedes the duty of obeying it." Paul was conscientious in persecuting Christians, but when his conscience was enlightened, he found that he had been doing wrong. One's conscience has not within itself a means of its own rectification, but must find a standard of rightness in the flawless and perfect One, who always knew what is right and always did it, and has help for all who would do right. The voice must get its pitch and tone from Him who spake as never man spake; the taste must be toned to trueness by Him who was perfectly sensitive to right and wrong.

Keep the conscience tender. There is one incident in Dr. Johnson's life that in a peculiar way shows its workings. In middle life, he visited Litchfield, where he had been brought up, and the sight of the old home brought to his mind the memory of an act of disobedience and insubordination to his father so vividly that he stood two hours, with bared head, in the rain, in sad penitence for the deed.

Keep it pure. It can be preserved in purity by constant contact with the supreme source of all purity by yielding to the great Spirit of purity who chastens all the nature into harmony with God. Purity will be promoted by exact obedience to conscience in efforts to do unselfish deeds.

CONSCIENCE MAY TAKE TERRIBLE REVENGE.

Be sure to do this, because the possession of such a good conscience is a blessing not always found, and is the source of the rarest pleasure. Sooner or later it will recompense you fully. Its punishments will be more awful than the lash or the prison or the stocks. Memory is "the worm that never dies," and conscience is "the fire that is not quenched." Under its lash, Cain fled away, saying, "my punishment is greater than I can bear." Nero, the brutal Roman emperor, is said to have heard a trumpet and groans from the grave of his murdered mother. "Conscience is a thousand

swords," cried out Richard III., when, on the night before the battle of Bosworth Field, ghost after ghost of his victims passed before him, each one saying, "Let me sit heavy on thy soul to-morrow."

It made him utter in his dreams:

"My conscience hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain."

Lady Macbeth could stifle her conscience, so that she could "gild" the faces of the sleeping grooms with the blood of the innocent Duncan, whom she and Macbeth had slain, and feel no fear, but when sleep came and her will rested, her conscience awaked. Nightly she walked in her sleep, rubbing her hands and exclaiming, "Out, out, damned spot! All the perfumes of Arabia will not sweeten this little hand."

About twenty-five years ago a man at Williamstown, Ky., killed another and fled to the far west. He was never captured, yet twenty years later he was driven, under the lash of conscience, back to the place of the murder, where he voluntarily gave himself up to the authorities.

"The fiend in his own bosom peoples air
With kindred fiends that hunt him to despair."

Your conscience, in condemning you, will bring to its aid the consciences of others. The Earl of Oxford said of Bloody Richard the Third:

"Every man's conscience is a thousand men
To fight against this guilty regicide."

Sir John Elliott, led to the stake because he would not recant, exclaimed in triumph, "Ten thousand deaths rather than defile my conscience." It drove Jean Valjean to make the great confession of his past life, though he could have remained in obscurity, and drove him into voluntary banishment again. It made Charles IX., after the inhuman slaughter of men and women on St. Barthol-

omew's day, exclaim as he lay dying, "How many murders! What rivers of blood!" It has been thought that Byron was writing out of his own experience when he penned these lines:

"The mind that broods o'er guilty woes
Is like the scorpion girt by fire:
In circle, narrowing as it glows
That flames around their captive close;
Till, inly scorched by thousand throes,
And inly maddened in her ire
One and sole relief she knows—
The sting she nourished for her foes,
Whose venom never yet was vain
Gives but one pang and cures all pain
She darts into her desperate brain.
So do the dark in soul expire,
Or, live like scorpion, girt by fire.
So writhes the mind remorse hath riven,
Unfit for earth, undoomed for heaven;
Darkness above, despair beneath;
Around it flame; within it death."

A good conscience is a priceless treasure. "Never pass by or halt with the clear voice of conscience, with the plain command of duty; never let it be doubtful to your own soul whether you belong to the right side or wrong—whether you are a true soldier or a false traitor. Never deliberate about what is clearly wrong and try to persuade yourself that it is not. Never trifle with the verdict of your own soul and make excuses for your sin to yourself or try to palliate and forget what you ought to forsake with hearty contrition. For remember that the voice within is the very voice of God, and if you play false with that you are a traitor to the Master." So wrote John Foster. "Get conscience well informed by the word as you set your watch by the sun, and then be ruled by it. If conscience says 'Do such a thing,' though never so unpleasant, set upon the duty. When conscience saith take heed of such a thing, come not nigh the forbidden fruit. Conscience is God's deputy or proxy in the soul. The voice of conscience is the voice of God. Do not stifle any checks of conscience, lest God suffer thee to harden in sin."

CHAPTER LX.

HONESTY.

OVER the church of St. Giacomo Rialto at Venice is this inscription: "Around this temple let the merchant's law be just, his weights true and his covenants faithful."

Honesty is a fruit of the conscience. It means that a man is true to truth, to reality, to principle. The maxim, "Honesty is the best policy," is a correct business maxim, yet it is false in its implication. If one is honest only as a matter of policy, he is not honest at all, and would be dishonest, if that were the best policy. It has been proven that honesty is more profitable in the long run than dishonesty, and yet if a man is honest only because it is profitable, he is dishonest at heart. Unless he is willing to lose every cent he has and lose all the coveted prizes of life rather than tell or act a single lie he cannot be ranked as an honest man.

Incorruptible integrity is the best capital with which to go into business, for no one can rob you of it, and you need never lose it in any fluctuations of business, or conflict of interest. Hold on to that and if need be let all other capital go. "No man is bound to be rich or great—no, nor to be wise; but every man is bound to be honest." Sir Walter Scott, who devoted the mature years of his life to paying large debts which, by a technical turn, he might have avoided, wrote, "If we lose everything else, we will at least keep our honor unsullied." Says Dr. Trumbull: "A chief excuse proffered for lying is the advantage supposed to result from it in specified cases. If a knave, or casuist, or politician, or business man, or theologian, attempts to defend a lie in an emergency, he is likely to point out the possible gain to God's cause, or to some human being on God's earth, by a timely, well-chosen lie. But if the Devil is the father of lies, and God is one who can neither lie nor justify a lie, the defense of a lie on the ground that good will result from it is a mistake, whoever attempts it. The truer the man, the surer he is to have this conviction, and rest on it. Admiral

Dewey seems not to be a half-and-half man on any matter. One of his biographers, who writes from personal knowledge and intimacy, quotes Admiral Dewey as saying, with positive earnestness, "I don't believe that any man ever lost anything by telling the truth. At the same time, I don't think any man ever gained anything in the long run by lying." Even if a man did gain, for himself or for others, by lying, it would not justify a lie. A true man who trusts God knows, however, that God's way is ever better than the Devil's. Any man gains most, in the long run, who puts himself on God's side,—which is always against a lie." Mrs. Hutchinson paid a high tribute to her husband when she wrote, "He never professed a thing he intended not, nor promised what he believed out of his power, nor failed in the performance of anything that was in his power to fulfill." When Mr. George Jones, proprietor of the New York Times, had in his possession proofs of the frauds which the Tweed ring had been perpetrating upon the city, and was about to publish it, an agent of the "Ring" came and offered him \$5,000,000 to suppress the information and to keep quiet. But no amount of money could corrupt his honor and the next day the exposure was made. Mr. Buck of the Chicago Telephone Exchange says: "I remember that about fifteen years ago an acquaintance of mine had the opportunity of securing \$20,000 in as many minutes if he would recommend a thing against his own convictions. Was it a temptation? I should say—no, it was as a flitting shadow across the bead that he had drawn on the goal."

The honest man has honor in his soul as a part of himself, that exists and acts for its own sake. It is not like a garment that can be thrown off at pleasure, but is ingrained and when it goes, there goes life and all. Reference has been made to Sir Walter Scott's heroic struggle to pay some crushing debts. Mr. Samuel L. Clemens undertook a similar task after he was sixty years of age, and although his friends raised a purse sufficient to pay off the debt, he refused to accept the money. When a great life or a great fortune is founded on honor, it stands the wear of time and the shock of disaster. The Rothschilds founded their great fortune on the rock of principle. Not only have all the great lives been built upon

this rock, but all the small lives worth living, and all the small fortunes worth gathering as well. When Henry Clay said "I would rather be right than president," he struck the popular conscience and was applauded. One whose life is worthy, must be able to say, as Norfolk said to Richard II.:

"Mine honor is my life; both grow in one:
Take honor from me, and my life is done."

The man of honor does not need any law to compel him to pay his debts or fulfil his engagements, nor does he need to be influenced by the prospect of future profit. He does it because there is an inner compulsion and he cannot help it. Mr. Ingram, publisher of the London Illustrated News, began life as a newsboy, and one day walked ten miles to deliver one newspaper rather than fail to keep a promise.

WHAT HONESTY MEANS.

Honesty requires one to do good work, even when the deception will never be discovered. It will not allow a manufacturer to adulterate his food, though others may do so; nor any merchant to give short measure and weights; nor the young man to make a false entry in his books, though it might never be discovered; nor the trustee to use trust money in any other way than directed, even though he have perfect confidence in his ability to succeed with it some other way: "All bad work is lying. Honesty will not let one lie in word or deed or look." Even the conventional forms of lying it will condemn. It will never allow a woman to send down word that she is not at home, when she is at home. It will compel a man to do more rather than less than he has agreed. Mr. Schwab urges boys to do more work than agreed to, as a business policy of securing promotion. It may justly be urged as the dictates of honesty. Honor does not allow a man to ask whether he can be compelled to do right, or whether the wrong will ever be discovered, but he will ask whether it will dull his sensitiveness of soul, or soil a clean conscience.

It will not allow one to make personal gain out of another's

ignorance. Mark Twain tells this story: "A lady in the south in straitened circumstances wrote to Dr. Hammond Trumbull that she had an Eliot's Indian Bible which she would gladly dispose of for \$100. He wrote to her that if a perfect copy it had its market value of \$1,000; and he would sell it to the British Museum for that sum. It proved to be such a copy and she got her thousand dollars in gold. That is the honorable dealing which exalts humanity." A young boy in a store was asked by a customer to do a dishonest thing; when told, "Your master is not in," he replied, pointing upward, "My Master is always in."

The higher law of life makes one a guardian of his fellow men, and to be dishonest is to betray that sacred trust. Under the laws of social life the man who is dishonest for himself is dishonest for others. He not only dishonors his own soul by a dishonest act, but the souls of others as well.

It is a cheering thought that there are many men, both in public and private life, who could not be led to do wrong by any amount of gold. When Wellington was offered by the Rajah of Kittoor a large bribe for certain advantages, he sent word: "Inform the Rajah that I and all British officers consider such offers as insult by whomever they are made." It is understood that when a man is sent to the legislature his honor will be assaulted there, yet there are incorruptible men in our legislatures and senates. Diplomatic lying in the interest of one's country is often supposed to be justifiable, but it never is. Lying in the interest of religion is not unknown in the world. Yet, to quote the words of Dr. Trumbull, no emergency of Christ's cause ever justifies a dishonest transaction or an untruthful statement.

Regulus, the Roman general and statesman, was a prisoner at Carthage, and they sent him back to Rome to sue for peace, he taking an oath to return. At Rome, the senate and even the priests tried to persuade him to break his oath and stay at home on the ground that the oath was coerced. His reply touched the very point of sublimity: "Have you resolved to dishonor me? I am not ignorant that death and tortures are preparing for me; but what are these to the shame of an infamous action, or the wounds

of a guilty mind? Slave as I am to Carthage, I have still the spirit of a Roman. I have sworn to return. It is my duty to go. Let the gods take care of the rest."

"Ah, God, for a man of heart and hand
Like some of the simple great ones gone
Forever and forever by;
One still strong man in a blatant land,
Whatever they call him, what care I?
Aristocrat, Democrat, Autocrat—what care I?
One who can rule and dare not lie:
And ah, for a man to arise in me,
That the man I am may cease to be."

Honesty will compel a man to perform his full duty to his fellow man, as he scorns to receive anything for which he does not give a return. "He who is not willing to give either in thought, in skill or in some way, a fair equivalent for the money which he lays up, wants to steal it."

SHAMS.

There is a form of dishonesty that needs to be put in the pillory of scorn—the dishonesty of pretense and sham. The effort of ignorance to become wise is commendable; its effort to appear wise is contemptible. The pretense of piety is a most shameful form of sham, the Uriah Heeps and Pecksniffs of real life are more disgusting than even Dickens ever painted them. The effort to appear rich is one of the common shams of the time. It leads to dressing like millionaires, living beyond one's means, and lying about one's belongings. The desire to accumulate may be right or wrong, according to the motive. But the desire to appear rich for the sake of vulgar show brings one to the level of dishonor. The social sham is a person to be shunned. The Veneerings live in America as well as in England; they live in our times as they did in Dickens' time. The social sham claims kinship with every relative, however remote, who ever happened to achieve anything. While he looks down upon his commonplace but perhaps worthy kindred, who have no social prestige, he boasts of intimate acquaintance with the prominent people he has ever casually met, though

he may have made about as much impression on them as a drop of water upon a ledge of rock. He usually lives beyond his means in order to impress the more common people with his consequence. He fawns before the families of commanding influence in the community, and would give all he hopes of heaven for the freedom of their social set. The folly of it is that he loses his chance to win the prize he seeks, and also destroys that manly self-respect without which he is a thing that crawls rather than a man that walks. An honest desire and a wise effort to be as noble as possible will give him real worth, and that worth will win him all the recognition and position that he will need. Truth is one of the laws of architecture according to Ruskin. A column must not appear granite unless it is granite.

The late Senator C. K. Davis of Minnesota had these true words in the "Post:"

"It is a great thing in life, young men, to be able to concentrate your minds, and to keep them active in the direction of good. I have no desire to preach a sermon, but I do want to tell you, and tell you with all the earnestness at my command, that the pure mind, the one so trained as to lead its owner away from ignoble paths, is the mind that ultimately makes the man. Keep the pages of your life white and clean. Mistakes, neglects, indiscriminate acts, to say nothing of dishonest deeds, are marks that are difficult to erase. No matter how hard you rub them, they are bound to show the stain. It is the spotless youth that the world asks for. It is the young man with the clean record that the president wants. Keep that forever in your mind. Say to yourself, 'Am I one of the men that the president wants?'"

CHAPTER LXI.

DUTY.

ONCE, in a time of great national trouble, the wife of Sir Henry Havelock was asked what her husband was doing and her reply was, "I do not know what he is doing, but I know he is trusting in God and doing his duty." Duty is a mighty word. Due, debt, duty are words, kindred in origin and meaning. It may be a debt of money, of service, of sympathy, of love, of instruction or of warning. Paul says that there must be no debt of any kind left unpaid save the debt of love, and that is never fully discharged, though it be paid in large installments every day.

We face these debts day by day. Many duties are hard to do. They require self-denial; they bring embarrassment and pain. But they must be performed, and can be—

"So near is grandeur to our dust,
So nigh is God to man,
When duty whispers low, thou must,
The youth replies, I can."

Duty and ability are exactly matched. So, however hard a duty is, it can be, and must be, done. It may be one's duty to bear sad tidings of a tragic loss to some one; it may be one's duty to tell another of some serious fault, or an impending danger, when that other will not only be slow to receive the intended benefit, but will be positively aggrieved. Yet if it is duty, it is due, a debt that must be paid. It is always duty to meet financial obligations, even if it cost severest self-denial and humiliation. It is duty to have a noble, unselfish interest in others, even in very unlovely people, or enemies. If it is duty, it is a debt that must be paid. Yet it must not be done as a mere duty. The obligation is all the more urgent because it is a debt of honor. It is one's duty to do right, under all circumstances, even when it involves loss of money or friends or influence, or even of life itself. Pompey, when urged not to embark

for Rome, said: "It is necessary for me to go; it is not necessary for me to live."

Duty must proceed from principle and not from feeling. The compulsion must be from within, and not from without. No one can be always true to duty, who has not within himself a well-spring of righteous determination. It is the authority of God that makes all duty, and the law of God, when once written in the heart, will make the doing of it spontaneous. A little girl when asked what her conscience was, replied, "It is Jesus whispering to me." The performance of duty is obeying that whisper—doing the will of God, and becoming like God.

"The toppling crags of duty scaled
Are close upon the shining table lands
To which our God himself is moon and sun."

To serve his fellow men is the first duty one owes himself. That duty is measured in three ways. First by the degree of one's natural ability to serve his fellow men. Whatever gift one has, it belongs to them. It may be the beautiful gift of song and the singer must place himself at the service of his fellow men. It may be some fine gift of speech, or sympathy, or social attractiveness, but whatever it is, it belongs to mankind, rather than to the individual. One's acquired possessions also measure his obligations to serve. We get added power through the education we receive, through the wealth we acquire, through the relationships we establish—and all this means added service. The needs of others measure our duty also, and, so far as they may have need at all and we have ability to supply it, we are their debtors. Paul, though a Jew, confessed that he was a debtor to the Gentile Romans.

But duty without love is irksome, while duty with love is a delight. Even drudgery may give a peculiar pleasure, when love energizes the hand that performs it. Schiller says he found the greatest happiness in life to consist in the performance of some mechanical duty, and, says Samuel Smiles:

"Character is made up of small duties, faithfully performed—of self-denials, of self-sacrifices, of kindly acts of love and duty."

Dr. Fred Goss says: "It is comparatively easy to do what

we have to do and go where we have to go, but the supreme test of a man is not so much in the discharge of obligatory as of voluntary and self-appointed tasks. * * * A man is not half a man who does not do some things with his teeth clenched and his face set like a flint."

Duty has always been the watchword of great characters. The weakling stops and asks, "What will the people say if I do this?" Or, "What is expected of me?" Or, "What will it cost?" While the man of strength simply asks, "Is it duty?" This is the character who grows great. The soldier who fights for gold is a pigmy by the side of him who could act on Nelson's inspiring words: "England expects every man to do his duty." The dying words of Nelson may be his comfort: "I have done my duty; I praise God for it." The difference between Erasmus and Martin Luther is shown in two of their statements and that difference is as wide as the difference between earth and heaven. Erasmus said: "I will not be unfaithful to the cause of Christ, at least so far as the age will permit me." Martin Luther said: "I will go to Worms though devils were combined against me as thick as the tiles upon the house-tops." Wellington knew the sweet comfort that well done duty brings. He says, "there is little or nothing in this life; but we can all go straight forward and do our duty." Our own Admiral Dewey modestly said that he did nothing extraordinary in Manila Bay—he only did his duty.

What a superb motive for any one to adopt: "I will do my duty in every event of life whether it brings me good or evil." Our duty down here is to do, not to know.

Live as though life were earnest and life will be so. The heroic Prof. Wilson, of Edinburgh, urged his pupils "to dare nobly, to will strongly, and never to falter in the path of duty." Peace of mind is the reward of him who always does his duty. That is what brings us music at midnight.

Duty fulfils our dreams and, in the language of Mr. McKinley, "duty determines destiny." If we purpose and plan, when hope is singing and joy is bounding, duty will give us power to carry them out when hope is mute and joy is dead.

“The things in life’s best hours we willed,
Must be in our darkest hours fulfilled.”

Duty is not in conflict with love, for love must ever prompt in doing duty and duty ever pay the debts of love. Duty well done makes us immortal and wins the commendation of God and angels and good men.

In the words of Schiller:

“What shall I do to be forever known?
Thy duty ever.
This did full many who yet slept unknown,
Oh, never, never!
Think’st thou perchance that they remain unknown?
Ah, thou know’st not,
By angel trumps in heaven their praise is blown,
Divine their lot.

“What shall I do to gain eternal life?
Discharge aright
The simple dues with which each day is rife.
Yea, with thy might
Ere perfect scheme of action thou devise
Life will be fled;
While he who ever acts as conscience cries
Shall live though dead.”

CHAPTER LXII.

COURAGE.

THERE is a difference between courage and bravery and boldness. Bravery is of the impulse, boldness of the temperament, courage of the heart and the conscience. Bravery may be possessed by the brute, boldness by the coward, but courage is a quality of the pure heart and the true conscience. Bravery and boldness may be unfeeling and even brutal, but courage is tender and honest. The derivation of the word shows that. It is from the Latin word *cor*, through the Anglo-Saxon *cuer* which means heart, and in it is the doughty, yet tender, strength of the heart. It is trustworthy, for it is the quality that dares to obey the voice of conscience at whatever cost. Dr. Munger says, "Courage may be regarded as the refinement of self-reliance—the spirit-side to that of which self-reliance is the mind-side. When one says 'Be self reliant,' he speaks to the will and judgment; when one says 'Be courageous,' he addresses the heart and spirit."

One may be fearlessly brave, without being truly courageous. One may be utterly courageous, who, by nature, is entirely lacking in bravery or boldness. Two conspicuous illustrations are afforded in Lord Nelson, and the Duke of Wellington. When they spoke to Nelson about fear, he said, "I do not know him." When a phrenologist who was examining the Duke of Wellington's head said to him, "Your Grace has not the organ of courage largely developed." "You are right," was the reply, "and but for my sense of duty, I should have retreated in my first fight." Nelson was brave to begin with, and acquired courage besides; Wellington was not brave at first, but became so through his moral courage. The greatest fighters have been men who were pacific in temper and tender of heart.

Courage then can be possessed by any one by following the simple rule of having a pure heart and a good conscience. After

one acquires it, he may or not possess the quality of braveness or boldness, and it is rather a small matter in itself. Courage adjusts itself to duty, and if that requires boldness, it will be ready. One may never acquire that insensibility to fear, which so many have, and yet he may be absolutely courageous; may never acquire special boldness in action, which is, in good degree, a matter of temperament, yet, prompted by a pure heart that loves the right, and obedient to a clear conscience which commands the right, and following a judgment that knows the right, may stand unflinching in the face of danger and of death. One's legs and his conscience often have a severe fight, the former prompting him to fly, the latter to stand. One French officer said to another at the battle of Waterloo, "Sir, I perceive you are frightened." "Yes," was the reply, "and if you were half as badly frightened as I am you would run."

COURAGE IS NECESSARY.

Bravery and boldness may be desirable, but courage is necessary; nothing worth while has ever been achieved without it. Courage has led the world's advance in knowledge. Galileo, who taught the advanced truth of the rotary motion of the planets, was compelled to recant, and, in that degree, his courage failed him, but the truth he discovered had been made known. Kepler, threatened with the same fate as Galileo, said, concerning the book which he had written: "The die is cast, the book is written, to be read either now or by posterity—I care not which. It may well wait a century for a reader, as God has waited six thousand years for an observer." Bruno was burnt alive because he arrayed himself against the philosophy of the times which was imbedded in the popular superstition. He said to the judges who sentenced him: "You are more afraid to pronounce my sentence than I am to receive it." Vasalius, who originated the study of the human body by dissection, was condemned to death, then banished, and finally died in want. Newton, who discovered the principle of gravitation, was accused of dethroning the Deity, as was Franklin for explaining the nature of the thunderbolt. Dr. Harvey dis-

covered and taught the circulation of the blood, but lost most of his practice and was stigmatized as a fool. Jenner almost lost his life at the hands of a mob for teaching the principle of vaccination.

Courageous souls have given to the world its civil and its religious literature. Courage is truthful, while a lie is usually rooted in cowardice. Courage is loving; cowardice is cruel. "It was the weak Ethelred who plotted St. Brice's Day; it was the craven Charles IX. who consented to the massacre of St. Bartholomew's Day."

THE COURAGE OF CONVICTION.

The progress of religion is due to the courage of its advocates. Peter by nature was both bold and brave, but his insulted conscience and wounded heart sapped his courage, so that he trembled and dodged and lied when a servant girl pointed her finger of scorn at him. When his heart was healed and his conscience again enthroned, he stood, day by day, facing death without flinching. He it was who said: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." Paul could not be threatened, whipped, stoned, imprisoned or ostracized into a promise to quit preaching the gospel of Jesus Christ.

Martin Luther helped to restore to the world the doctrine of justification by faith, yet he never could have done it without his colossal courage. When they warned him not to go to Worms because Duke George would do him harm, he said: "I will go there, though for nine days running it rain Duke Georges." He felt that the odds were against him, and said: "On one side are learning, genius, numbers, grandeur, rank, power, sanctity, miracles; on the other Wyckliffe, Lorenzo Valla, and Luther—a poor creature, a man of yesterday, standing well-nigh alone with a few friends." And yet he said that if he had five hundred heads, he would lose them all rather than recant his articles concerning faith. Sir John Elliott, in the days of the commonwealth, as he went to his death, said: "Ten thousand deaths rather than defile my conscience, the chastity and purity of which I value beyond all this

world." Cranmer once recanted, but finally stood firm, and his address before death shows the very height of courage, though it was the words of a man far from brave by nature: "Forasmuch as any hand offended in writing, contrary to my heart, my hand, therefore, shall be the first punished; for if I come to the fire it shall be the first burned." And at the stake he exclaimed: "This was the hand that wrote it [the recantation], therefore it shall suffer punishment first." Holding it in the flame, he never stirred nor cried till life was gone.

It requires courage to meet opposition of any kind; ridicule and scorn are sometimes more feared than bodily persecution. Sidney Smith turned his satirical wit against William Carey and called him a consecrated cobbler; while apathy and prejudice greeted the efforts of Adoniram Judson to arouse a missionary spirit in America. Their careers required really the martyr's courage.

Very few ever get the chance to display the heroic forms of courage as those great martyrs did. There is opportunity to display it in quiet and obscure lives.

THE COURAGE OF OPINIONS.

Self-control is courage under another name. It requires a great deal of courage to live one's life, not as men, but as God wants it lived. Customs prevailing around us are imperious and at times well nigh irresistible. Ian MacLaren speaks of a singular institution among the Germans in the middle ages "which veiled itself in mystery and administered a rude justice to wrong doers," and he adds that the same thing in our time is "opinion, which by its potent and intangible influence holds most people in bondage. In the church it is called orthodoxy or it may be heterodoxy; in politics, party; in society, fashion; in trade, custom. Its authority lies in combination and in personality." What is being done by people generally nobody fails to do unless he is sure his course is right and has courage equal to his convictions. He also calls attention to four degrees of this highest form of courage—when one does not fear to do right in the face of opponents; when he

does not fear to do right in the face of his friends; when he does not fear to be identified with the cross of Christ; when he does not fear himself, but is willing to confess his faults and mistakes.

It requires courage to do what one's heart and conscience demand when the practice of people is against it. Take the matter of expenditure of money for dress, indulgence in vices like drinking or gambling, indulgence in questionable amusements; this often requires more courage than to go into the army and face death itself. A governor of one of our states, a strong, wise, great man who came from the heart of the people, took his plain, honest wife to the governor's mansion and together they lived a life of simplicity. A little sport was made of their simple ways by the pretentious people of their city. When her plainly clad children came home from school and told her how the other children made sport of their clothes, she said to them: "Tell those children your mother did not come here to follow the fashion but to set it." The late William E. Dodge withdrew from the University League Club of New York City because they sold liquor to their members, and he gave up his official position and some profitable stock in three railroads because they decided to run Sunday trains.

"Fear to do base, ignoble things in valor;
If they be done to us, to suffer them
Is valor too."

MORAL COURAGE.

Ian MacLaren has some specially good words for young men and women in a recent article on courage:

"Certain people have special need of moral courage, and one is a young man in the city. His safest plan is to bid good-bye to compromise, and not to burden himself with an excess of courtesy in the hour of temptation. A tempter is most quickly daunted when he is most roughly handled. Have nothing to do under any excuse with drinking men, is sound advice; allow no fool to blaspheme religion in your hearing; come down upon the beast who tells an evil story; cast your shield over the weak comrade who is ready to

fall. There are times when a hot temper and a sharp tongue are good servants to the Kingdom of God, and when war to the death is the wisest policy.

“The second person is a woman in society, for women are apt sometimes to be sad cowards. They are afraid to dress as their best friends would like to see them, because it would be unfashionable; afraid to give simple dinners, because their neighbors are extravagant; afraid to allow their daughters to work for themselves, because it might lower their station; afraid to give a children’s party without wine, because they might be thought stingy; afraid to have their poor relations in the house, because of the servants; afraid to be economical, because of the same critics. They are in bondage to all kinds of people, from their rich neighbor to their housemaid. One wonders that some woman does not pluck up courage and say, ‘I don’t care what people may think, I am going to do what I judge to be right.’ If she only dared, that woman would find a dozen in her circle to follow in her steps, and her courage would reinforce the moral capital of a district.”

Mr. Roosevelt, on the American boy, says: “Ridicule is one of the favorite weapons of wickedness, and it is sometimes incomprehensible how good and brave boys will be influenced for evil by the jeers of associates who have no one quality that calls for respect, but who affect to laugh at the very traits which ought to be peculiarly the cause for pride.” Garfield says: “It has been the plan of my life to follow my conviction at whatever personal cost to myself.” Some one sneered at Schuyler Colfax for turning his glass down at a banquet and refusing to drink, and said: “Colfax dares not drink.” “Yes, you are right,” replied Colfax, “I dare not drink.” Benjamin Franklin had the courage to be a total abstainer while the other boys in the printing establishment laughed at him.

It requires courage to suffer physical persecution, but more courage to stand true to principle to the end. That courage may be the possession of every one. To be purified and taught and mastered and led by the great One is to be made courageous.

CHAPTER LXIII.

HIS ESTHETIC NATURE: NATURE.

ONE'S esthetic nature is his power to appreciate the beautiful and sublime. The development of that sense is a part of the development of the character, and the fulfilment of the law of God within us and without us. It was put within us to be fed, not to be starved; to give us pleasure, not be a torment to us; to be an incentive to achievement, not to make us "idle singers of an empty day." Once in a while we find some one who has extirpated it by disuse or perverted it by misuse. Darwin lost his esthetic nature simply by disuse. Nature itself is the source of inspiration for this part of our nature, and yet Darwin, working daily in nature and analyzing it, came to appreciate it only as he analyzed its elements and discovered its laws; while he remained insensible to the attractions of its many forms of beauty. His confession of this sad loss of his esthetic nature is almost as pathetic as De Quincey's confessions of his opium habit. Through opium, Coleridge lost the poetic insight into things, which was so abundantly shown in his "Rhyme of the Ancient Mariner," and he who, as the critics thought, was designed first of all for a poet, became the utterer of fragments of philosophy, of theology, of truths on all subjects, but completed nothing.

The murderer who has slain his own soul, or the libertine who has despoiled the soul of another, cannot enjoy the simple beauty of the wild mountain flower or the wild splendor of the mountain heights. For the esthetic nature must live and grow in harmony with the law of God, and the higher interests of man. Very few of us are Darwins, or criminals, and we still hold this sweet sense of the beautiful and the sublime which we must cultivate more and more. There is enjoyment too great to be ever fully expressed in words; there is usefulness to be attained for which the fine esthetic nature equips us. Even Darwin should have done something else

besides his analytical work in the study of nature. He is a poet who can enjoy poetry, even though he cannot talk or write in rhyme or rhythm. He is a musician who can find joy in the sweet strains of the orchestra and the magic of the human voice, although he may never be able to teach his hands to play on any instrument, or his voice to sing with any melody. He is an artist who can enter into the sense of beauty of an immortal painting, or the nobleness of the stature or the sublimity of imposing architecture. All of us have by nature a little of the poet and the musician and the artist. The perception of beauty in nature and art presupposes a certain sense and power within, in other words, an ideal of beauty.

To recognize and develop that gift is to train the whole character. Yet the daily toil and moil exhaust the strength, and leave so little power or inclination to cultivate the sense of the beautiful. The struggle for existence often dulls the taste for poetry, music and pictures. One feels the contrast between the dull daily life on the one side, with its hard grind and its wearisome struggle, and the beautiful things on the other side, and he finds it hard to see and think about and enjoy those things freely and cherish the sense of superiority to the world's prosaic things. It is often difficult to take advantage of such enjoyments, because one must sooner or later go back to the dull life of drudgery. If one's financial life is unhappy, and uncomfortable, he is apt to turn away with a shudder from the happiness that is offered in the beautiful things around him, which do not relieve the pressure of worldly care. If his domestic life is uncomfortable he may turn with a scorn of anything that offers pleasure, as long as the one place which should be happy is hard and uncomfortable. If one has sinned and seared his soul, he usually loses the moral sense that makes all appreciation of the beautiful normal and inspiring.

Yet no one need forget to love the beautiful. Mr. Edmund Clarence Stedman and Sir John Lubbock are two of the many men who in the midst of taxing business enterprises find time for recreations in literature and art and nature. Burns plowed in the field and was sometimes employed in the government office, and

sometimes sinned sadly, yet somehow he kept alive his dominant sense of beauty. Sweet lines of poetry have often come from gloomy prison cells, and songs have often floated out of the darkness of dreary homes. In poverty and sometimes in domestic sorrow some of our great musicians have sung sublime strains to us. Haydn, the father of modern instrumental music, lived amidst domestic discords and dissatisfactions. Mozart lived and died in poverty, and was buried in the potter's field, and the last work he did as his life was going out was to write his great Requiem.

BEAUTY AND CHARACTER.

Every interest dear to you demands that you keep the esthetic nature active and glowing, for it is an integral part of a good character, and he slays himself who allows it to be killed. God who gave the sense of the beautiful and the sublime has festooned the world with beauty and piled it up with splendor on splendor to gratify and teach us. In the unspeakable beauty of clouds and flower and trees and herb, and of the physical form as seen in man and animals; in the splendor and sublimity of mountain vastnesses; in the majesty and mystery and might of unfathomable oceans, God is setting forth the beauty and majesty of His own nature and giving varied and convincing proof of His thoughtful and tender care of us. He puts this beauty everywhere. There is a little of it at least in every field and foot of ground. There is not a place so desolate but we may find beauty there, if it is only in its effects on the great blue sky above. Nature everywhere has truths for the sciences and material for the arts and inspirations for the life.

The effect of nature on our esthetic nature is varied. There we find the thought of God, whatever of care and love He has put into it we may learn and appreciate. The scientist finds his instruction there; the artist finds material for work and food for his sense of beauty. God not only puts the beautiful in nature, but adapts it to our tastes, both in their rudimentary and in their developed states. Taste meant at first a physical power located in the nerves,



REV. HENRY HOPKINS, D. D.

"It has been abundantly evident, and never so clearly as to-day, that high intellectual training is no guarantee of exalted moral character. Herbert Spencer goes so far as to say that 'A mere culture of intellect is hardly at all operative upon conduct. The intellect is not a power, but an instrument.' It is, therefore, the feelings from which action springs, the sentiments and emotions, which need to be cultivated in moral training. Out of the heart are the issues of life."

Henry Hopkins

Native of Massachusetts; graduate of Williams College and Union Theological Seminary; twenty-two years pastor in Kansas City, Mo.; president of Williams College. A man among men, a lover of men, a vigorous thinker on the problems of the day.



REV. JAMES W. LEE, D. D.

"The heart's sorrows are most valuable forms of emotional force. Our orphan asylums, our homes for the blind, our places of refuge, were in the hearts of men, flowing as sorrows before they were ever transmuted into institutions to bless mankind. If the heart's sorrows are not converted into good deeds, and great institutions, they take the form of pessimism and embitter the soul. Milton, blind, poor, neglected by his children, converted the sorrows which took the form of force in his heart, into the epic of the Reformation. Even the oyster uses the pain it feels to make pearls."

James W. Lee

Native of Georgia; author of "The Making of a Man," "Earthly Footsteps of the Man of Galilee," and "The Romance of Palestine"; a philosophical, poetical, genial, fraternal man. Pastor St. John's M. E. Church (South), St. Louis, Mo.

and it does three things for us: It gives desire, discernment and delight, or disgust. Nature awakens that desire for the beautiful unless we approach her as the butcher approaches the lamb to take her life by dissection. Nature inspires art of all kinds, that of the poet, the painter and the musician. Edward Grieg, the Norwegian composer, says: "I passed my childhood amid some of the grandest scenery of the North; and ever since I can remember the beauty of my country has impressed me as something wonderful and magnificent beyond expression. It is our mountains, our lakes and forests which have influenced my work far more than any human being has done; and even now, though I am forty, they have the selfsame power over me." Or, as Wordsworth says:

"One impulse from a vernal wood
 May teach you more of man,
 Of moral evil and of good,
 Than all the sages can."

Says H. W. Mabie: "The tranquil lakes gather into themselves a beauty which speaks to the innermost soul and liberates the imagination for that insight and vision which, in distant places and amid alien sights and sounds, are to bring back the peace of this silent world."

If one would let nature teach and train this wonderful taste he must learn to see. Sir John Lubbock says: "The world belongs to him who has seen it." Yet how strikingly blind we are to the sights that appeal to us on all sides, and deaf to the sounds that greet us. One must put his mind into his eye and his ear, if he would know nature in her many moods of beauty and harmony. He must translate all his other senses into the two senses, sight and hearing. William Ellery Channing, in his essay on "The Sense of Beauty," speaks some needed lessons for us: "Beauty is an all pervading presence. It unfolds in the numberless flowers of the spring. It waves in the branches of the trees and the green blades of grass. It haunts the depths of the earth and sea and gleams out in the hues of the shell and the precious stones. And not only these minute objects, but the ocean, the mountains, the

clouds, the heavens, the stars, the rising and setting sun, all overflow with beauty. The universe is its temple; and those men who are alive to it cannot lift their eyes without feeling themselves encompassed with it on every side. Now, this beauty is so touching, the enjoyments it gives are so refined and pure, so congenial with our tenderest and noblest feelings, and so akin to worship, that it is painful to think that the multitude of men are living in the midst of it, and living almost as blind to it as if instead of this fair earth and glorious sky they were tenants of a dungeon. An infinite joy is lost to the world by the want of culture of this spiritual endowment. Suppose I were to visit a cottage and to see its walls lined with the choicest pictures of Raphael, and every spare nook filled with statues of the most exquisite workmanship, and that I were to learn that neither man, woman nor child ever cast an eye at these miracles of art, how should I feel their privation; how should I want to open their eyes and to help them to comprehend and to feel the loveliness and grandeur which in vain courted their notice. But every husbandman is living in sight of the works of a diviner artist; and how much would his existence be elevated could he see the glory which shines forth in their forms, hues, proportions and moral expression."

Mabie writes: "A divine Creator must be a divine artist. Beauty is wrought into the very structure of the world, because beauty is the final form of expression. Beauty is the highest form of righteousness." Plutarch says: "Nature without learning is like a blind man; learning without nature is like the maimed; practice without both of these is incomplete, as in agriculture a good soil is first sought for, then a skilful husbandman, and then good seed; in the same way nature corresponds to the soil, the teacher to the husbandman; precepts and instruction to the seed."

John Burroughs, the naturalist, ranks nature with books and friends as sources of culture. He says: "If I were to name the three most precious resources of life, I should say books, friends and nature; and the greatest of these, at least the most constant and always at hand, is nature; an inexhaustible storehouse of that which moves the heart, appeals to the mind and fires the imagina-

tion—health to the body and joy to the soul. To the scientist nature is a storehouse of facts, laws, processes; to the artist she is a storehouse of pictures; to the poet she is a storehouse of images, fancies, a source of inspiration; to the moralist she is a storehouse of precepts and parables; to all she may be a source of knowledge and joy.” Yet how differently people see nature. One daily passes by her sublimest splendors and most delicate beauties without seeing them. He is like Peter Bell:

“A primrose by the river’s brim
A yellow primrose was to him,
And it was nothing more.”

In contrast with him are all who have something of God’s thoughts and feelings. In a lecture Stopford Brooke says of Michael Faraday: “Nature and her contemplation, says Professor Tyndall, produced in him a kind of spiritual exaltation: his delight in a sunset or a thunderstorm amounted to ecstasy. Our subjects are so glorious, he says to himself, that to work at them rejoices and encourages the feeblest delights and contents the strongest. In this delight and enchantment he was always in the temper of the poet, and, like the poet, he continually reached that point of emotion which produces poetic creation.”

John Burroughs further says: “The book of nature is like a page written over or printed upon with different sized characters, and in many different languages, interlined and crosslined, and with a great variety of marginal notes and references. There is coarse print and fine print; there are obscure signs and hieroglyphics. We all read the large type, more or less appreciatively, but only the students and lovers of nature read the fine lines and the footnotes. It is a book which he reads best who goes most slowly, or even tarries long by the way. He who runs may read some things. We may take in the general features of the sky, plain and river from the express train, but only the pedestrian, the saunterer, with eyes in his head and love in his heart, turns every leaf and peruses every line.”

This matter of seeing, then, is of great importance, because it is the condition of knowing. Yet it is more, for it is an exhibition of the character. What one sees shows what he is, and makes him become more so. A man who had been with Captain Cook on his voyages, when asked by friends to give some account of it, could only say: "I have been round the world with Captain Cook and all that I saw was the sky above me and the waters beneath me." We see through our tastes, and therefore the tastes must be set right.

Nature not only requires that we see her works, but see behind her works and regard her as the revelation of the invisible One, even the God of Nature. In all of her moods she declares the glory of God. The day time brings out her brilliance, the night her splendors. As Flammarion says: "The silence and profound peace of a starry night present an appropriate scene to our contemplative faculty, and no time is more propitious for the elevation of the soul toward the beauties of the heavens."

Nature is a revelation of God, through which He approaches. What we see and what we hear reach mind and heart and speak of God.

Intimacy with nature in her many moods is both noble privilege and high duty. One who lives in the country has this privilege to the full. There is something special in every country place to attract and charm and hold the mind. A boundless prairie answers to the infinite sky and tells of the infinite God. A bit of beauty awaits the seeing eye, even in the most desolate place; a storm may roll its awful music through the sky in any commonplace country. There is no description of nature that can do full justice to her. Nothing you ever dream can equal the reality. That reality is a constantly unfolding story of the wise and wondrous ways of God toward man.

THE SKY.

The sky is a part of nature and "the heavens are telling" through all the days the beautiful and sublime character of God.

Says Ruskin: "It is a strange thing how little in general people know about the sky. It is the part of creation in which nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him and teaching him than in any other of her works, and it is just the part in which we least attend to her. There are not many of her other works in which some more material or essential purpose than the mere pleasing of man is not answered by every part of their organization; but every essential purpose of the sky might, so far as we know, be answered if once in three days, or thereabouts, a great, ugly, black rain-cloud were brought up over the blue, and everything well watered, and so all left blue again till next time, with perhaps a film of morning or evening mist for dew. And instead of this, there is not a moment of any day of our lives when nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty that it is quite certain it is all done for us and intended for perpetual pleasure." Mabie says: "Vastness has a beauty all its own. God needs a great canvas for some landscapes and there is a glory in the sky which no lesser arch of space could contain."

The sky does not cease to be beautiful at night, but takes on new elements, especially of the sublime, as:

"Silently, one by one, in the infinite meadows of heavens,
Blossom the beautiful stars, the forget-me-nots of the angels."

When "the floor of heaven is thick inlaid with patines of bright gold" one is amidst more than oriental splendors, and it seems almost true, as Ruskin says, "the man who has seen the rising moon break out of the clouds at midnight has been present like an Archangel at the creation of light and of the world." With Southey we may say:

"How beautiful is night!
A dewy freshness fills the silent air;
No mist obscures, nor cloud, nor speck, nor stain
Breaks the serene of heaven:

In full orb'd glory yonder moon divine
Rolls through the dark blue depths;
Beneath her steady ray
The desert circle spreads,
Like the round ocean, girdled with the sky.
How beautiful is night!"

And the sea bears its own message from God. Mabie writes: "The sea has a nobler melody than the song of the Siren; out of its deeps there rises the great music of freedom, faith and courage; that song of life which brave spirits are attuned to hear, and to the music of which the heroic in every age have moved gallantly on to great adventures and achievements. Its voice seems to come from far beyond the horizon, and all its beauty is steeped in mystery. Its secret is never told; one never becomes familiar with it; it makes its appeal always to the imagination, never to the memory. Is it not a symbol of that mystery which encircles man's life as the sea encircles its islands? A mystery sometimes of darkness and storm, and sometimes of unsearchable light and splendor; the mystery of forces not yet mastered, of elements not yet comprehended, of a world vaster and more wonderful than that in which we build our homes and plant our gardens?"

Even in the city nature is not wholly supplanted by art. Parks that please the eye and rest the spirit; lawns that, with man's care, bloom in beauty of varied color and form; greenhouses with their symphony of colors; the near-by country that invites afternoon excursions on foot and by the ever-present streetcar service; the near-by river or creek or little lake, with its reflection of the sky and its messages of peace and power and purity—all these connections with nature does the city afford. No one need be a stranger to nature and to God.

CHAPTER LXIV.

HIS ESTHETIC NATURE: ART.

IF NATURE is a revelation of the invisible in the form of beauty and sublimity, art is man's effort to express that same invisible beauty. Nature does two things for us: it expresses beauty to us; it gratifies and trains us with that beauty. Art does two things for us: it reveals to us man's conceptions of beauty of various kinds; it trains us in the perception, enjoyment and the use of that beauty. Science is what we know, put into systematic form; art is what we do, when we try to embody the ideal. We have that ideal in our minds; we see it in God's work in nature; we embody it in our work in art.

The relation of art to the culture of the esthetic nature is a very close one indeed, and the young man must not fail to get help from all the forms of art. He may be a producer of works of art. But whether he is or not, he has a touch of the artist in him, in virtue of being a man, and he must make use of the art forms that others have produced.

ART IS CREATIVE.

To him art must mean something more than a mere imitation of nature; it must come from a structural, creative impulse, and must be the embodiment of some one's conception of the beauty there is in nature or man. As Ruskin says: "High art consists neither in altering nor improving nature, but in seeking throughout nature for whatsoever things are lovely, whatsoever things are pure; in loving these, in displaying to the utmost of the painter's power such loveliness as is in them, and directing the thoughts of others to them by winning art or gentle emphasis. Art, other things being equal, is great in exact proportion to the love of beauty shown by the painter, provided that love of beauty forfeit

no atom of truth." Art is an indispensable element in human enjoyment. "It trains the mind through the eye, and the eye through the mind. As the sun colors flowers so does art color life." It is an interpretation of nature in terms of the beautiful; it is the embodiment of the ideal that is behind nature; it ought always to be a suggestion of the infinitely Beautiful, who is above nature. As its purpose is the interpretation of nature and of truth in terms of the beautiful, it cannot properly be used as a means of deception. So the old story of the contest between Zeuxis and Parrhasius teaches the wrong use of art. One of them painted cherries so as to deceive the birds; the other painted a curtain so as to deceive the one that deceived the birds. This was not inharmonious with Greek art, but it is inharmonious with Christian art. "The response of the spirit of man to this continuous putting forth of the creative energy of God is registered and preserved in great art." "Whenever truth is so far mastered that it attains perfect clearness and harmony, it uses the language of art, but is not, therefore, decoration, embellishment, adornment—a loveliness added to truth; it is truth working its way through all material forms into final and perfect speech."

Because it interprets nature, it gives one loftier views of life; because it gratifies the sense of the beautiful, it is the source of a very noble form of enjoyment; because it trains the sense of the beautiful, it thereby helps to perfect the whole character. It lends itself to the service of mankind through its revelations of beauty. It gives us a new knowledge of nature, a new interest in her truths, a new incentive to study her forms, and a new use for all we know and feel.

It requires, however, that one should have some artistic sense to begin with, and fortunately all men have that in some degree. From Sir John Lubbock we quote this story: "A certain nobleman, we are told, was very anxious to see the model from whom Guido painted his lovely female faces. Guido placed his color-grinder, a big coarse man, in an attitude, and then drew a beautiful Magdalen. 'My dear Count,' he said, 'the beautiful and pure ideal must be in the mind, and then it is no matter what the model is.' "

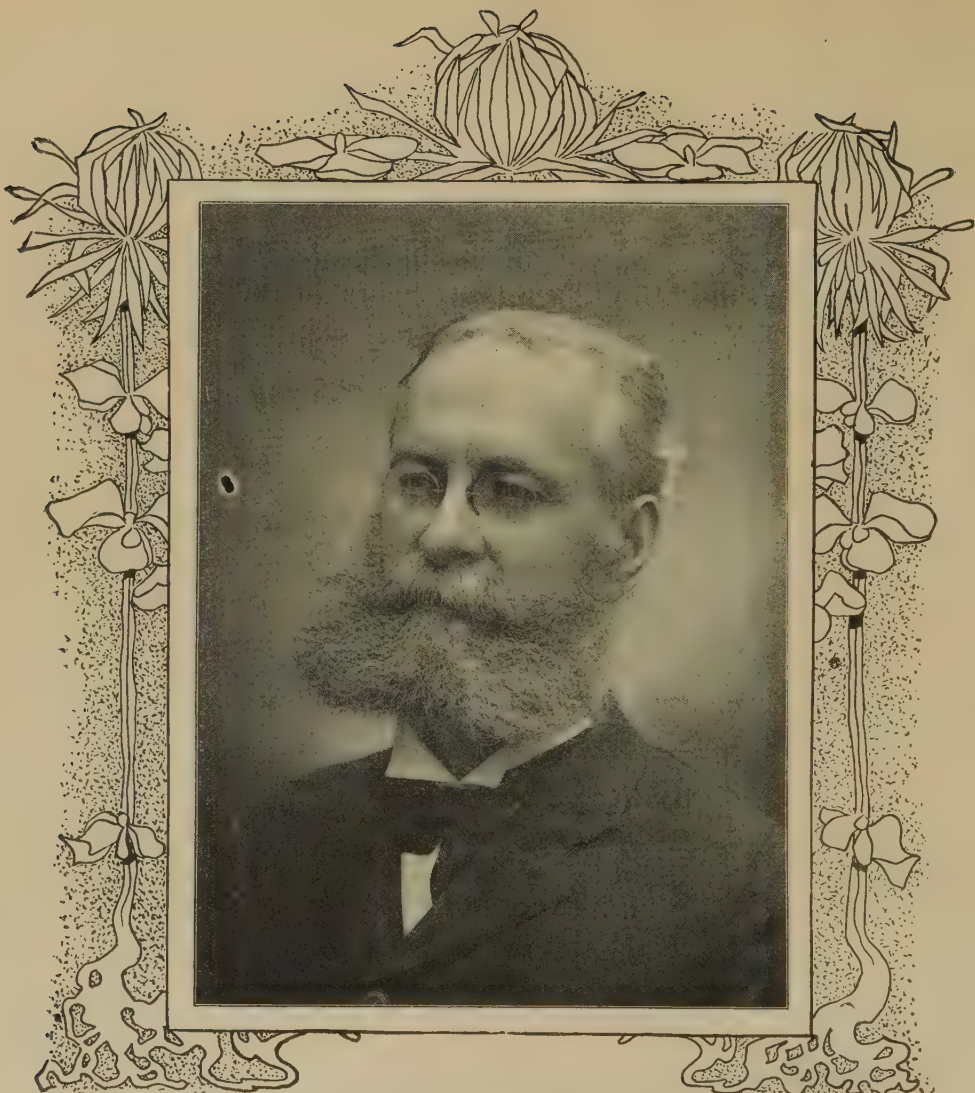


GEN. O. O. HOWARD.

"The Chinese have a peculiar code of laws; the Turks another; the Indians another. Jews and Christians take the code of Moses. There will be a wide variation in action, but the faculty or power remains the same for all beings who have a conscience. The Christian code, including the Golden Rule, i. e., to love thy neighbor as thyself, is the highest, the purest and the best. We cannot too carefully square our thinking and our acting by it, letting the conscience have its full sway."

O. O. Howard

Born in Maine, educated at Bowdoin College and West Point; distinguished as a soldier in the Indian wars, the civil war and the war with Spain; widely known for heroism of the highest type; author of a number of volumes; a popular lecturer and one of America's finest products.



GEN. A. W. GREELEY.

"There should be no difficulty in a well trained and organized character being actuated always by a high sense of duty, provided he makes duty his determined business."

Born in Massachusetts, 1824; officer in Union Army during Civil War; in signal service since; commanded Arctic expedition in 1879 and went further north than any previous explorer; since General Hazen's death, at head of U. S. Signal Service; author of several scientific works.

Architecture is the oldest of the arts and it appeals to the sense of proportion and form, and gives "the impression of something etherial and superhuman." Madam De Stael called architecture "frozen music." "A cathedral is a glorious specimen of thought in stone." Learn to enjoy the beautiful and stately buildings to be found in all our cities and in many country places.

Sculpture is an effort to embody the beauty of the human form and while its appeal to the esthetic nature is not so marked and universal as some other art forms, it has still borne its part in keeping alive the ideal of physical dignity and beauty.

THE FORMS OF ART.

Painting makes use of less material; it catches and holds a more varied expression; it uses the harmonies of color; it renders a more varied and commanding ministry to the sense of the beautiful. Carracci said that poets paint in their words, and artists speak in their work. Music is beauty put into sounds that touch the emotions more deeply than any other form of art. It therefore seems to render a more varied ministry than all, and it undoubtedly renders it to more people.

Poetry, the oldest form of human speech, might be called by some the very highest form of art. It helps us to understand nature and man and God. "There is truth pictured in all nature, even in the commonest flowers of nature; and poetry is the heart's view of truth." As Principal Shairp says: "It is beauty, that strange and wonderful entity with which all creation is clothed as with a garment, or, rather, I should say pervaded and penetrated as by a subtle essence inwrought into its inmost fiber. The poet is the man to whom is given the eye that sees this more instinctively, the heart that feels it more intensely than other men do; and who have the power to express it and bring it home to his fellowmen." Poetry is what Wordsworth has called it: "The breath and finer spirit of all knowledge." Poetry is not only the vivid realization of some truth of the imagination, but it has gone on from the imagination to the affections. The poet has taken truth into the

warm realm of heart and imagination, and has expressed it in the rhythmical action of the heart. The soul is kindled to "a white heat of emotion." "The poetic spirit is that spirit which invests the things of nature with the emotions of the human heart; which look down through that which is seen into that which is thought and felt." The Athenians who were defeated before Syracuse were all put to death, save those who could repeat the poetry of Euripides. Cousin says: "Though the arts are in some respects isolated there is one which seems to possess equally the resources of all, and that is poetry. With words poetry can paint and sculpture; she can build edifices like architecture. She unites to some extent melodious sounds. She is, so to say, the center in which all arts unite." The same author further says: "Poetry is the first of the arts because it best represents the Infinite." "Objects can be most vividly brought before us by the artist, actions by the poet; space is the domain of art, time of poetry." Poetry does in a very high degree what all arts are designed to do: it affords gratification; it gives instruction; it ministers inspiration. All can feel the music and the meaning of Longfellow's words:

"And read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The music of thy voice.

"And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away."

Some one has said that every one should see a good painting, hear a good piece of music, and read a good poem each day.

We may say that because art does what it does for us its mission is to give pleasure, instruction and inspiration. Howies says: "Art is at once the voice of his nobler aspirations and the steady discipline of his emotions." Thus it becomes useful in all the experiences and duties of life. There is scarcely a sentiment more destructive to true art than the sentiment expressed in the familiar phrase, "Art for art's sake." It should rather be, "Art for life's

sake." In nature, the useful is constantly taking on lines of grace and beauty; and the converse of this is true, that the beautiful steadily becomes useful. Unless art becomes useful in ministering to life and its highest purposes, it becomes degraded. The supreme moment in the development of Greek art was the supreme moment in the development of Greek degeneracy. And their ideal of art was, "Art for art's sake." It is not meant by this that one must measure art by its usefulness in making money; in other words, by its market value, and its ability to enable one to get along in the world, but by its ministry to the higher moral, spiritual and intellectual uses of life.

ESTHETICS AND MORALS.

The esthetic nature is not necessarily moral in itself; it may exist in one whose nature is corrupt. In that case it is purely a perception of physical beauty. The artistic nations are not most moral. This was true of the Greeks. The most exquisite works of art were produced at the time of greatest corruption of private morals and public virtue. In Rome that history was repeated. Nero and Domitian and Commodus were all artists, yet you would search human annals in vain to find more degraded characters than they. Artistic people live in the external and the sensuous so much that it is often but a step to the sensual. They live in the emotions so much that it is easy to erect the pleasant and agreeable into a standard of right rather than the moral. They use the forms of artistic expression so constantly that they often find it easy to sacrifice reality for appearance, sincerity for hypocrisy. Art must always connect us with the invisible good and true as well as beautiful in our enjoyment of it. It must always make us feel that we must be more amenable to the law of God. Thus, as you see the many beautiful things made by man's artistic, creative power you will grow more sensitive to what is pure and good and true and grow more like the great Maker from whom the material for all architecture and sculpture and painting and music and poetry have come, from whom all our love of such things has come, to whom all right use of such things will lead us.

CHAPTER LXV.

FAITH A NECESSITY.

PLUTARCH says that nothing so engages a man as religion, and Carlyle declares that religion is the chief thing about a man. The truth of both statements is apparent, for religion is the binding of the heart to God in a responsive sense of His presence, and the way one feels and bears himself toward God affects his feeling and bearing toward men.

The heart of religion is faith or trust. Credulity is destructive of faith. Dr. H. W. Mabie writes: "The real measure of the religious spirit in a man is the keenness and completeness of one's consciousness of God in all things and of the revelation of God through all things." The young man has the rudiments of faith by nature, and he dare not disuse or misuse it any more than his eyes or hands. I go farther, and say it would be better to lose any physical or intellectual power than the power of faith. Did you ever see a child that did not have faith? It has faith in its parents—their knowledge and power; it has faith in its times and its country; it has faith in people in general. Did you ever see a man who had no faith? If you did, you saw a failure. Men who have faith sometimes fail, partially or temporarily, but they fail wholly who have it not.

FAITH IN DAILY LIFE.

When the farmer puts in his wheat he "has but faith"—he "cannot know." When a merchant lays in goods he seldom has a pledge in advance from people that they will buy those goods, but he has something better than promise of patronage—he has faith, not blind hope, but reasoned and reasonable faith. A manufacturer has faith that he can sell his goods before he puts up his factory and buys the raw material. Columbus had nothing but faith to start his enterprise with, but he finally found the land of

his dreams. Abraham had faith and that was better than sight for he could believe a great deal more than he could see. Faith was of more value than money to Moses and Elijah and Paul and Luther and Cromwell and Judson and Cary. It is more than money to us, even in these days of colossal wealth. One cannot buy what faith can give him—peace of mind. On our sleepingcars we go dashing into the darkest night at a speed of forty miles an hour and lay us down in peace to sleep, because we have faith in the skill and fidelity of the engineer and in the adaptation and durability of all the machinery. We put a letter in the mail box with perfect faith in the postal arrangements of our government to take that letter to its destination. We trust our physician and take his medicine. The moment we cease to trust we break down—we quit traveling, sending letters, doing business and having homes. The merchant would say to his customers, “Put the money into my hand and I will put the goods into yours at the same time;” the patient would decline to take his physician’s medicine; the traveler would stay at home. The husband would tell his wife, “Heretofore I have trusted you; you have been a good, faithful wife so far. But look out, from this time on I have my eye on you,” and the wife would say the same to her husband.

You have that faith by instinct and it can be trained upon an object, can be purified of all credulity by knowledge of that object, can be made triumphant all through the life, over every obstacle. When that faith takes in God, it becomes religion, for it has an element of worship in it. When it has a sense of one’s sin and need; when it gains a knowledge of God that destroys all credulity; when it is helped by God’s Spirit who gives a purified nature through the atoning blood of Christ—then it is the Christian’s victory over all the world. If you lose faith in men and institutions, in your country and your time, you lose that natural power by which you have faith in God.

FAITH A DUTY.

Your conscience gives an element to your faith, for it is sensitive to the unseen world and the conditions of the future life.

The sense of responsibility to God seems to be born in us, too, and that comes from a good conscience. Conscience says the word "ought" with an autocratic accent. It not only bids you have, but it acts normally in the degree in which you have faith in God. It gives the sense of duty and bids you pay what is due to God. The native instinct of high-minded honor finds it easy to believe in One who is infinite in all excellencies. Atheism is unnatural. Czolgosz did an unnatural thing in killing our president, but it was a natural result of the mad atheism which he cherished. The young man may not go so far as to be an atheist, but he may, by habits of skepticism and vice, destroy his ability to enter into that personal relation with God which is described by the term faith. Conscience and judgment prompt the faith. It is vital, and as much a part of yourself as your breath. It is reasonable and it is imperious. It is intelligent and conscientious and tender.

Faith in men indicates a power to have faith in God, for he made men; faith in American governments and institutions is the power to have faith in God's government of the world, and in the institutions He has given us, for one cannot fully know the meaning of government and home and school without knowing God; faith in the engineer who drives the train out into the darkness is the power to have faith in God who plans for our safe journey through life; faith in the skilled physician who heals the ailments of the body is the power to trust the Great Physician who heals the maladies of the soul; faith in the arrangements of our complicated postal system to take messages to our distant friends is the power to have faith that our Heavenly Friend receives the messages we send, and hears the prayers we whisper to Him.

Having the instincts of faith we know that he is true in whom we believe and that in turn dissolves doubts and answers all the deep questions of life. When the first Christian missionary came to Britain, Edwin, King of Northumbria, called his nobles together to consider the claims of the new religion. An old chief rose and said: "You know, O King, how, on a winter evening, when you are sitting at supper in your hall with your company around you, when the night is dark and dreary, when the rain and the snow

rage outside, when the hall inside is lighted and warm with a blazing fire, sometimes it happens that a sparrow flies into the bright hall out of the dark night, flies through the hall and then flies out into the dark night again. We see him for a few moments, but we know not whence he came, nor whither he goes in the blackness of the storm outside. So in the life of man. It appears for a short space in the warmth and brightness of this life, but what came before this life, and what is to follow this life we know not. If, therefore, these new teachers can enlighten us as to the darkness that went before and the darkness that is to come after, let us hear what they have to teach us." They adopted his advice.

FAITH AT FIRST INSTINCTIVE.

The young man's faith begins as an instinct, and that instinct itself brings to him knowledge. It knows that God is, that there is life beyond, and that one's experience in the beyond depends on how he gets himself related to God in this life. When that instinct of faith trusts in Christ it has the instruction of revelation. It allies itself with all of God's resources. Says Phillip Brooks:

"Look at the artist's chisel. The artist cannot carve without it. Yet imagine the chisel, conscious that it was made to carve, and that it is its function, trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel full of disappointment.

"'Why cannot I carve?' it cries. Then the artist comes and seizes it. The chisel lays itself into his hand and is obedient to him. That obedience is faith. It opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill, flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one. It is the unit which they make that carves the stone.

"We are but the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great artist. The artist needs his chisel. But

the chisel can do nothing, produce no beauty of itself. The artist must seize it, and the chisel must lay itself into his hand and be obedient to him. We must yield ourselves together to Christ and let Him use us. Then His power, His wisdom, His skill, His thought, His love, shall flow through our soul, our brain, our heart, our fingers. That is working by faith.'

Mr. McKinley began his first inaugural address as follows: "In obedience to the will of the people, and in their presence, by the authority vested in me by this oath, I assume the arduous and responsible duties of President of the United States, relying on the support of my countrymen, and invoking the guidance of Almighty God. Our faith teaches that there is no safer reliance than upon the God of our fathers, who has so singularly favored the American people in every national trial, and who will not forsake us, so long as we obey His commandments and walk humbly in His footsteps."

Faith allies him with the mightiest power the world knows anything about—the power of Christ now working in the world who, as Jean Paul Richter says, "Being the holiest among the mighty, the mightiest among the holy, lifted, with his pierced hand, empires off their hinges and turned the stream of centuries out of its channel and still governs the ages."

It fits him for any duty in the world better than he could be fitted without it. It inspires all the virtues, both private and public. The late President McKinley had elements in his character that he derived from Christ, and those elements were in his public service. President Roosevelt is a lay preacher in his church, and one Sunday occupied a pulpit in Chicago, preaching from the text: "Be ye doers of the word and not hearers only." Mr. Seth Low, Mayor of New York City, gives us added confidence when we read these words spoken by him in a meeting in his city:

"What can a Christian do better in such a time as this than to bear his unshaken testimony to his belief that there is no other name under heaven whereby men must be saved but the name of Jesus Christ? The only name whereby man, as an individual, can be redeemed from the lower life to the highest, the only name

whereby man in society can emerge from the condition of constant struggle merely for existence into the glorious liberty of the children of God."

It was Governor Longino's faith in Christ that made him fearless and incorruptible as governor of Mississippi, especially in his dealings with the corrupt and lawless characters who sought to bribe him to do wrong. Mr. Bok writes: "That there is a great Creator no one can doubt; everything in nature points to that one fact; and the young man who refuses to believe in the existence of a God makes the greatest and most momentous mistake of his life. Without that faith, without that absolute conviction, he is not only hindered or crippled in whatever he undertakes, but he is simply helpless. On that point he cannot afford to err; to doubt it even in the light of the most advanced knowledge that can ever be presented, he cannot for one single moment allow himself. This much is absolute.

"Another point is like unto it and it is that every person can go to that Creator and Dispenser of all good, and receive through supplication guidance in all affairs."

FAITH PROTECTS.

It will keep him from any and all of the vices that break down so many young men. It will keep him from unchastity, for he will be like Christ. It will keep him from murder and theft and dishonesty, for it makes him love people and want to do as much for them as for himself. It will keep him from drunkenness, because that defiles his body as well as his soul, and his body is a temple of the Holy Ghost. It will keep him from dishonesty. It will keep the mind from folly and often from insanity. In proportion as men hold Christ in a true faith, there is less need of jails and penitentiaries and asylums and almshouses. The chaplain of a prison asked a prisoner, "Do you love God?" "What do you take me for?" was his reply. "If I had loved the Lord I should not be here." There is not a sin on the catalogue which a man would not be kept from committing by faith in Christ, and Christ is the normal

object of the structural power of faith. He meets and matches his deepest needs and the deepest sense of those needs.

It is curative as well as preventive. It not only does no violence to his nature, but calls out that nature and develops it into nobility. Failure to exercise that faith in Him is a blow to one's own nature, and persistence in it brings on moral degeneration. Joseph Barker, a converted infidel lecturer, gives this testimony: "Often when I came to be acquainted with the men who invited me to lecture I was ashamed to be seen standing with them in the streets, and I shrank from the touch of their hands as from pollution. When I saw their character it went far toward convincing me that, whether religion was founded on truth or not, it was necessary to the virtue and happiness of mankind. It prepared me still further to return to Christ and brought me a step or two nearer to his side."

WHAT FAITH SAVES US FROM.

Wherever men in large numbers deliberately decide to stifle their inborn power of faith they drop in the scale of morality to the dead sea level. Just before leaving England for the United States Mr. Lowell attended a meeting held in London for the purpose of doing honor to the poet Browning. Some of those present—"agnostics of the sniffingly superior school"—made addresses in which they spoke disdainfully of Christianity, saying that they could get along without it, and probably their characters would compare favorably with those who believed that God came to earth to save a few, and then was crucified on the cross. Mr. Lowell listened with rising indignation to the supercilious, scornful remarks of some of the speakers, and then being called upon to give his views, made an address of five minutes, in which, in slow, measured, impressive utterance, among other things he said:

"I have listened with more attention than patience to some of the remarks made here to-night. Some gentlemen tell us very complacently that they have no need of religion; they can get along well enough without it. Let me tell you, gentlemen, the worst kind of religion is no religion at all; and these men who live in ease and

luxury, indulging themselves in the 'amusement of going without religion,' may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their bodies like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy respected, and manhood respected, womanhood honored, and human life held in due regard—when skeptic can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and then ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith, in that Savior who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

That faith may be abused, may be lost. The dull examples around him may discourage him in the use of it; the forms in which the Christian doctrine is often presented may be confusing and repellant; the skepticism of the times may chill and benumb him; sin may degrade his powers till he slinks away in shame from God who invites his faith and service. God forbid it, for there are developments to be made by the young man that are impossible without faith in Jesus; there are achievements inviting to forms of activity that are possible only to one who has faith in Jesus; there is good to be done to his fellowmen that no one ever has the power or the inclination to do without faith in Jesus.

CHAPTER LXVII.

CHRIST AND HIS FAITH.

EVEN though there be a natural power of faith, it never comes to itself without Christ. He is matched with absolute precision to every need of a young man's moral and religious nature. The faith that one has by instinct finds satisfaction only in Him.

Christ is a Person and is a Friend. He brings the "unknown God" to our understanding and makes us acquainted with Him as our Heavenly Father, and relieves us of the feeling that we are orphans. His coming supplied the one thing lacking.

He is the true ideal for the young man. He is endowed with every human excellence in its perfection. He never sinned, never made a mistake, never had to repent, never had to correct Himself or be corrected. To try to be like Him is to aim at perfection, and perfection in the form of a Person, who reached it in the field of human life and by personal effort. Carlyle called Him "our divinest symbol, a symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into and anew made manifest." He knows you to your deepest depths, loves you to the farthest limit, and is devoted to you with all His powers and through all your days. In His life He ranged over the whole field of experience which men are to traverse, and He now has the acutest sympathy as well as the loftiest plans and most wonderful help for every young man.

In Him is the divine nature that enabled Him to humble Himself and become a man, to develop a perfect character, to die a death of shame, to rise from the grave, to ascend to heaven, and from that place of observation and power to come into personal relations with every one on earth and lead him through life unscathed and victorious.

He brings you into peace and fellowship with our Father in heaven by His sacrifice, as it is accepted by your faith in Him; He cleanses out the spots that pollute your nature as you receive the shock of His cleansing blood and His uplifting life; He gives you an ideal for your life that will at last lead you into His own glorious character; He teaches truths that ever ennoble, strengthen and adorn; at the same time He is the King of your life who sways by love and brings you to the highest mastery of yourself. Says H. W. Mabie: "The cross remains the eternal symbol of the depth and reality of sin, not only in the world but in the Christian consciousness." It is the cure for sin.

Dr. Robert McDonald of Brooklyn lately said: "There are great hungers in the heart that go unfed; desires that remain unsatisfied; aspirations that scale no lofty heights without the revelation that came centuries ago. It is true that great minds had evolved lofty ideals and framed characters worthy of their striving. High ambitions have stirred men's hearts, and the race has been lifted out of its groveling ways nearer God. But such have been the exceptions; favored sons who, through wealth of noble ancestry and fair surroundings, and strongest will, have turned the tide upward, and toward God. Men have also found joy and peace; joy in expressing some law of life or engaging in some high pursuit; peace by true adjustment to environment. But not the highest joy nor yet the rounded, perfect peace. We need to see where we are journeying and that our destiny is not the grave before we can step securely in the way. We must know that a reality exists higher than our ideals, and so sure that some day we shall be satisfied. We must feel that through all the mysterious and the uncertain by which our life is surrounded there is a loving heart responding to our own. Then we can bear our griefs and stare adverse destiny, and death itself, clear in the face, and never flinch before the crisis whatever it may be. That is the assurance the advent of Christ makes possible.

"How indispensable is the incarnation of Christ. It extends the boundary lines, widens our horizon, makes heaven and earth more nearly an unbroken existence, giving eternal basis for hope

and faith and all high ideas. It is one thing to hope but quite another thing to know hope's object real and unchangeable. You center your hopes in some friend, or event, but a higher will than yours controls them. The uncertainties of time count. And our hopes oftener sink shrouded in despair than fade into the joy of realization. Is that the way of life? Is the future less than the past? And must the flame of life be at last snuffed out by death? Does the love of the heart, the toil of the hands, the aspiration of the spirit, all tend to nothing but despair? Not if the incarnation of Jesus be a fact. The light that crept over the eastern hills still breaks through the clouded future. We are no longer hedged in by circumstances. The boundary lines have been removed. No earthly limitation shuts out the heavenly view. The Son of God becomes the Son of Man. Eternity imparts its treasure to time. Finiteness is lost in infinity. Earth and hope and human aspiration become celestial truths."

There is one supreme need that sums up in itself all needs, and that is the need of Christ. He reveals you to yourself, interprets your life for you, shows you in Himself what it is possible for you to become, rectifies your conscience, purifies your heart, ennobles your thought, elevates your aspirations, sublimates your purposes. In Him all your blessings have come to the world, even those you enjoy every day, without stopping to trace them to their source in the heart of Christ.

I ask you to take an inventory of those blessings and see how many things you have been receiving from Him, even if not knowing Him. Suppose we enter your home together and take out everything that would not be there if He had not come into the world.

Strains of music greet us as we approach, but we must stifle those strains and choke back the voice of the singer. To be sure, they sang and had music among people who lived before Christ came and never knew that He would come. But that music lacked its theme; lacked its spiritual quality; lacked its inspiration.

It is historically true that the whole art of modern music is a product of the Christian experiences of men. It is Christ that

inspired it; it is He who spoke to, and through, the great souls of Handel and Bach and Beethoven and Mozart. It is not only historically true that devotion to Him stirred the genius of the masters and gave rise to this wonderful growth, but, smiting on the chords of men's souls and inspiring them with the deathless motive of love, standing before their loving gaze and giving them a perfect theme and a perfect ideal, He has wrought out through the souls of men the richest and noblest in the music that helps us, from the sublime oratoria of the Messiah to the sweet, simple hymns of the sanctuary. We must take away music from your home if you give up what Christ has brought you.

There are pictures there which must be removed, for He is the direct or indirect inspiration of them. He has furnished in His person the theme for the best of all paintings. He is the subject of the great masterpieces of Angelo and Raphael, and Da Vinci and Rubens, and Munkaczy and the rest. He has ennobled the ideals of all, even when portraying less noble subjects. So that Christ is the ultimate source of all that art has done for you. The pictures that teach and inspire you are traceable to Him. We must relieve the walls of them all.

We will take out every volume of poetry. We may leave Homer's "*Iliad*;" that speaks in lofty strains of human cruelty in the unworthy theme of "*The Wrath of Achilles*," and shows how the greatest genius, without the knowledge of Jesus or His influence, never takes its highest flight nor does its best service. We leave his *Odyssey*, in which some love and unselfishness show themselves without the noblest quality and highest purpose. We leave Virgil's story of pious *Æneas*, in which some of the human virtues appear—in story only. But we must take away the poetry that deals with Christ and redemption and heaven and hell and Biblical characters and themes and human love and hope and courage and achievement when influenced by Christ. We must take away that which is written by men who worship Him or have gotten His point of view or have breathed in the atmosphere created by Him. We will take away Shakespeare and Milton and Wordsworth and Tennyson and the Brownings and Longfellow and

Bryant and Lanier and Lowell and Kipling and the rest of them. All the books in which human love is revealed as Christ has trained and chastened it must go. Our books of song must go.

In your home the most striking thing is the purity of woman and the reverence she inspires. How much of that is due to the presence of Christ? Bring the home of Africa and Turkey into comparison and see. Or, take the ancient Jewish home in which the influence of the Christ to come was felt and compare with it the best ever produced in the most intellectual and cultured nations of those times. In Greece woman was a slave, and her degradation was unspeakable. Among the Romans chastity was held in derision and the most noble born women were the most notorious for their shameless vices. But the preparation for Christ and the training in heavenly truth made the Jewish home proverbial for its purity, even in ancient times. Polygamy was practiced only in conspicuous instances, while the original law of the pair persisted and in course of time became dominant among them. A tone of reverence for woman pervades all the Hebrew writings. The spirit of reverence for her and of obedience to parents was carried almost to the sublime in Hebrew homes. The Hebrew home was the Christian home in embryo. Among Romans the father was a despot, and obedience to parents was unwilling submission to arbitrary power. Honor for parents was conspicuous in the Hebrew home, and disobedience to them is ranked among the foremost sins. Such children as the Hebrews had were not found anywhere else in the world. That was due to Christ. Without Him that one relief to ancient domestic degeneration would not have been; without Him our homes would not have been as they are. As far as reverence for woman and love for parents are greater than they were in Roman and Grecian homes, so far are we debtors to Him. If we take out of your home what is due to Christ, we must banish the chastity, the reverence, and the loving obedience now there.

Moses was the first man in the world's history to start anything like a public school system, and it was nearly a thousand years before Pericles and the classic period of Greek literature. The

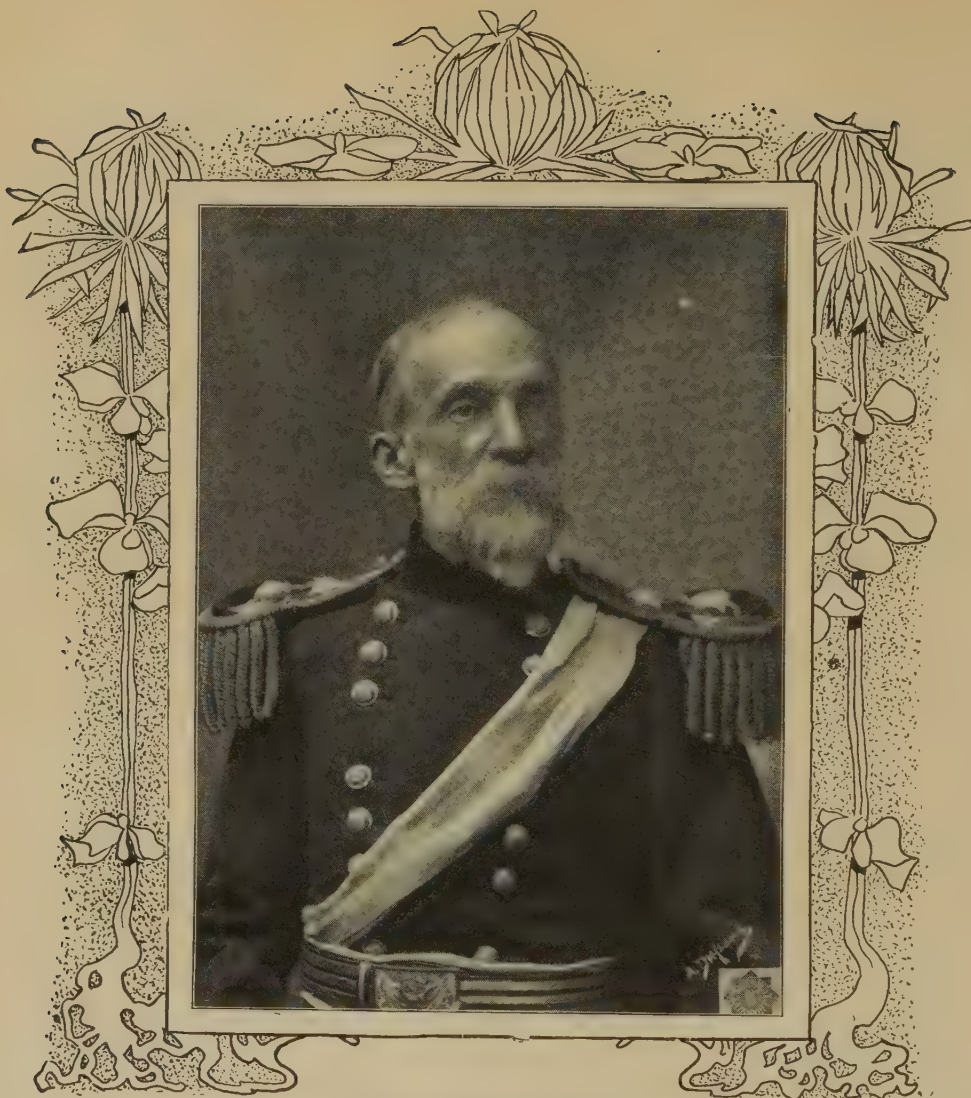


SENATOR F. M. COCKRELL.

"Any man, young, middle aged or old, can be and ought to be honest in every emergency and calling, and can prove himself honest by studying what is right and what is wrong, legally and morally, and then fearlessly doing the right."

F. M. Cockrell

Senator Cockrell was born in Missouri, 1834; educated at Chapel Hill College; lawyer at Warrensburg, Mo.; general in Confederate Army; U. S. Senator from Missouri for 27 years; elder in Cumberland Presbyterian Church; a pure and lofty-minded statesman.



GEN. JOSEPH WHEELER.

"All honest and good men are brave. My observation has been, and the observations of those officers with whom I was associated have been, that it is very rare that the drinking town bully possessed courage on the battle-field, and I never knew one who added any strength to the organization to which he belonged."

Joseph Wheeler.

Gen. Wheeler was born in Georgia, 1836; graduate of West Point; served in the U. S. Army; officer in Confederate Army, coming out with title of general; lawyer, planter in Alabama; member of Congress; senior officer at battle of San Juan; served in Philippines; in command of Department of the Lakes till retirement, September, 1900.

whole nation became educated and there was a proverb which said "a town in which there is no school must perish." Cultured Athens never made as noble a declaration as that. The explanation of it is that Christ was mastering Moses and most of the great intellectual movements since Christ was born have come from men who had caught the thought of Him who is the heart and center and manifestation of all truth. The highest intellectual life in the world to-day is among those men whom He most completely rules. It is not an accident that all our colleges in America have been founded by Christian men or by men who to that extent are swayed by the prevailing Christian sentiment. Even Girard College is no exception to the truth in the statement. It is not an accident that when men become disciples of Christ they have a new thirst for knowledge, nor that when parents become personally Christians they have a new interest in the education of their children. The thirst for truth may be natural, but when one gets acquainted with the Author of all truth and becomes a pupil of His, then the truth he might otherwise learn has new meaning because of its relation to Christ and its effects on one's own life. Take away the intellectual treasures Christ has brought and the institutions that owe their inspiration to Him and you must tear down all our schools, public and private, from the small academy to the great university into which Christly benevolence has put its millions.

Society about us would be a dismal object of contemplation had He not come. The right of your individual conscience as opposed to outward authority is a commonplace now with us all. Yet when He came, He found nothing of that kind save what God had been able to cultivate in the Jews. The word humanity as a term to indicate the wide brotherhood of man was unknown. True, Terence had one of the characters in a play to say, "I am a man and nothing that pertains to man is foreign to me," and the audience applauded it. But both Terence and the listeners at the theater meant by the term "man" only the Roman citizen and not the ignoble slave. A Roman law, in savage contrast with that of Moses, enacted the penalty of death for one who killed a plowing ox, but the murderer of a man might go free. The Emperor Tra-

jan had ten thousand slaves to fight at one time in the theater for the amusement of the Roman people.

The brotherhood of man is a teaching of the Son of Man. The sentiment of brotherhood that he awakens and nourishes is enriching all men. No systematic provision was ever made for the care of the poor and the orphaned and the aged and sick, until Christ inspired them. The only private or political institutions for the care of the unfortunate in ancient times were the cities of refuge founded by Moses, and Christ was Moses' master. Christ is to be credited with all of our orphans' homes and hospitals and lunatic asylums. To be sure, it has taken Him a long time to get into men's minds His conception of personal rights and social sympathies, and even now those sentiments imperfectly express themselves, but without them you would as well be in Africa; and they came from Him.

The material values which we so dearly prize are largely due to Him. If it were not for Him your community would not be desirable for residence. If Christ's presence were not felt in the Christian people in the community and in the schools and churches which they built, it would not be as attractive as it is. If your city should be compelled to give up all her churches, and if all her Christian people had all their Christian sentiments torn out of their bosoms, it would not be a place to live in. Values would shrink far more than after the most flourishing boom. If it were not for Christ your property would not be worth ten cents on the dollar, your lives would not be secure, your rights would not be respected, your social sentiments would be deformed, your schools and your institutions for the unfortunate would never have existed at all, your homes would not be enriched by their noblest literature, their inspiring pictures and music, and the sacred reverence for parents, and especially for woman, would be nothing more than an occasional fitful gleam of virtue.

And these blessings that followed Christ into the world, and have been diffusing themselves ever since, belong to everybody. You have them without asking for them, without knowing whence they come. You need only live in a Christian family or a Chris-

tian community to have them. You could not do without them.

Now it is possible to enjoy these fruits of Christianity without having its roots in you, to possess these blessings which Christ brings without possessing Christ. You may consume but never produce, receive but never transmit, inherit but never bequeath these blessings—but it should not be the case. Getting Christ, you get all things and can become all that you should be.

He is divinely adapted to teach and train and govern your whole self in all of its powers. Recall the words of Victor Hugo:

“Homer summed up the vast ages behind him, that knew no prose, but only song. In him those countless centuries concentrated themselves in a soul. Shakespeare gave us all of Aryan life from Homer down in the form of dramatic action. Both were action, action, action—life in its fullness. But Jesus Christ! Ah, but in Him you have all that Homer and Shakespeare were, and yet more; you have the whole of human existence inspired of a god. Jesus was God in action among men. I speak of Him as a literary character. There is nothing else so sublime, because it is so real. The Jove of Homer is a thunderer, and you may admire him as you admire his statue. But the God of Jesus is eternity and infinity in action to save man from sin. There is no longer a question whether a God made man; we know that God has determined to save man.

“This is not literature of the pen only, but of the life and the soul. Homer wrote poems; Shakespeare wrote dramas; Jesus lived a poem, and His life was a drama. It is Jesus Himself we admire, that we love, that we worship; but as for Homer, it is his ‘Iliad,’ and as for Shakespeare, it is his ‘Hamlet.’ These men portrayed great characters of the imagination; but Jesus made great characters in reality and set them in motion. So it is that we keep Homer and Shakespeare in our libraries; but Jesus belongs in our shops and our fields, wherever man is.

“The glory of Jesus was that he was a commoner in spirit; He trusted the people; He was a democrat in religion. The history of Christianity has been a leveling power, although it has leveled upward. It refuses totally to recognize classes and ranks. Its

field is the world; its law, go teach all men. The sublimity of this faith would be overpowering were it novel. But it has slowly come to be comprehended by humanity, and to-day we are but at the alphabet of the gospel of the golden rule. It has worked itself, however, already so far into society and into politics and into faith that it has become the supreme law of the earth. It has lifted the middle classes to the level of the select; it is now lifting the third estate to the same height. Jesus is as living to-day as He was in Palestine 1900 years ago; yea, more active. It is a fact unquestionable that mankind will not rest short of a full resurrection of Christ's spirit into the absolute whole of humanity."

For publication in a new edition of the story "Tarry Thou Till I Come," President McKinley wrote the following letter:

(Dated, WASHINGTON, D. C., Sept. 15, 1900.)

"The religion which Christ founded has been a mighty influence in the civilization of the human race. If we of to-day owed to it nothing more than this, our debt of appreciation would be incalculable. The doctrine of love, purity and right living has step by step won its way into the heart of mankind, has exalted home and family, and has filled the future with hope and promise.

(Signed.)

"WILLIAM MCKINLEY."

His power to impart his own and bring out native greatness in faith, courage, strength and tenderness is strikingly illustrated in the character of the late Admiral Philip, who, when his men began to cheer at the destruction of a Spanish vessel at Santiago, said: "Don't cheer, boys! The poor fellows are dying." It was he who assembled his men on deck at the close of the battle and made them stand with uncovered heads to give thanks to the God of battle. Here is the explanation of the man's greatness as told by Rev. Wilton Merle Smith:

"It has been my privilege to have in my possession for a day or two the admiral's Bible. I have never seen one more marked and thumbed than his. The chapters most marked are the fourteenth chapter of John and the eighth of Romans. In the former

chapter every verse except three is marked. It was his custom to note the dates on the margin when he began either the Old or the New Testament in his readings by course. I find twelve dates noted when he began to read the Old Testament and thirty-four when he began to read the New. Many, many times he must have read the Bible from its beginning to its end. I find here the secret of his gentleness and power. A number of quotations are pasted carefully in his Bible. On the first page of the New Testament is pasted this card:

“ ‘Put any burden upon me, only sustain me.

“ ‘Send me anywhere, only go with me.

“ ‘Sever any tie, but this tie which binds me to thy service and thy heart.’

“The verse most heavily underscored in his Bible is the words of Jesus: ‘Whosoever, therefore, shall confess me before men, him will I confess before my Father which is in heaven.’ ”

Christ is to be your guide through life, and you may well adopt the lines of Dean Alford:

“My bark is wafted on the strand
By breath divine;
And on the helm there rests a hand
Other than mine.

“One who was known in storms to sail,
I have on board;
Above the roaring of the gale,
I have my Lord.

“He holds me when the billows smite;
I shall not fall.
If sharp, ’tis short; if long, ’tis light—
He tempers all.

“Safe to the land! safe to the land!
The end is this;
And then with Him go hard in hand
Far into bliss.”

CHAPTER LXVI.

HONORING ANCESTORS.

ONE is influenced both by heredity and environment, and the thinkers have not yet reached a consensus of opinion as to which of the two affects life most powerfully. But, when we include our parents in the list of our ancestors we have heredity, and most of our environment besides.

Ancestral traits usually descend from generation to generation. Even our physical features are in the main fashioned after those of our ancestors. Dickens, in "The Old Curiosity Shop," writes: "If you have seen the picture gallery of any one old family, you will remember how the same face and figure—often the fairest and slightest of them all—come upon you in different generations; and how you trace the same sweet girl through a long line of portraits, never growing old or changing, the good angel of the race, abiding by them in all reverses, redeeming all their sins."

Moral and intellectual traits, modified by the new lines of ancestors into which descendants come, persist through the generations, not as a fixed and fatal destiny, but as an opportunity. Family aptitudes and occupations tend to permanence. Darwin's father, Erasmus Darwin, was a scientist and anticipated some of the conclusions reached by his son. Sons of ministers in large numbers enter the ministry. Many names may be written that will illustrate this statement: Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, the Beechers, the Spurgeons, Newtons, T. C. Hall, son of Dr. John Hall, and many more among the living and the dead. The writer may be allowed to say that grandfather and great-grandfather, two uncles and three first cousins have been, or now are, ministers.

MINISTERS' SONS.

When ministers' sons do not follow their fathers' calling they usually enter callings into which their inherited tastes and their

cultivated love of books and of learning would lead them. Speaking for Germany a German Reformed pastor said in the Sunday School Times:

“In speaking of ministers’ sons, it is not fair to limit one’s horizon to England and America. While Catholic countries like Spain, Italy and France are naturally excluded, Germany, Switzerland, Holland, etc., should be taken notice of. In some of these there were honorable sons of honorable clergymen, even before the Reformation. For example, the Bishop of Constance, toward the close of the fifteenth century, for a consideration, sanctioned the marriage of priests. A son of one of those worthy priests was H. Ballinger, the friend and worthy successor of Zwingli. But it was in Germany, where, in modern times, the clergy first lived in the married state, that the Protestant parsonage has become a national blessing. There the number of eminent men whose fathers were ministers is remarkably great—the philosopher Schelling, the botanist Linné, the historians Johann von Müller, Spittler, Heeren, Mommsen, etc.; the poets Gottsched, Bodmer, Gellert, Wieland, Lessing, Sturm, Gerok, Buerger, Boie, Hoelty, Geibel, etc. Other distinguished names are Hippel, Lichtenberg, Jean Paul, the Schlegel brothers, etc.”

Among scientists we may name Linnæus and Agassiz; among philosophers and historians, Hobbes, Hallam, Macaulay, Sismondi, Dugald Stewart, Cudworth, Bentham, Abercrombie, Emerson, Bancroft; among poets, Young, Cowper, Thompson, Coleridge, Montgomery, Heber, Tennyson, Lowell; among men of letters, Swift, Lockhart, Sterne, Hazlitt, Thackeray, Kingsley, Matthew Arnold; among statesmen, jurists and public men, Henry Clay, Edward Everett, Levi P. Morton, McKinley, Justice Brewer, the late President Arthur, Grover Cleveland, Gen. J. B. Gordon, ex-Attorney-General Judson B. Harmon—but the list is too long for recital. Of course, the old charge that the sons of ministers do not turn out well is either stupid or malicious. De Candolle claims that the sons of ministers “have actually surpassed during two hundred years, in their contribution to the role of eminent scientists, the similar contributions of any other class of families.”

But the law holds good in all families whether clerical or not. Something does depend on ancestors. Not only do their traits reappear in the generations and give initial impulse to young lives, but they environ those lives and mold habits as well and often furnish a passport to happy recognition in the world's callings and activities. Some names are names to conjure with and happy are those who wear them.

Yet it must not be forgotten that one whose ancestry is bad may learn to be great and good if he will. Provision is made for such as he and for the generations to follow on. Nature and grace are both merciful to him who resolves, in the sacredness of his manhood, to be better than his unworthy ancestors, and the law of heredity is ready to begin a new era in him and his.

Most of us can look back with some satisfaction along the lines of our ancestors. If all of them have not been to our liking, at least some have been; if they have not been perfect, they have at least had many excellencies. In some instances the memory is precious beyond expression, because of the unimpaired worth of ancestors. That ancestry is most worthy to be held in choice memory which was most honest and industrious and God-fearing and courageous. Cowper could well say:

“My boast is, not that I deduce my birth
From loins enthroned, the rulers of the earth;
But higher far, my proud pretensions rise—
The son of parents passed into the skies.”

WHAT WE OWE TO OUR ANCESTRY.

Their virtues and their deeds, especially those by which we have profited, must be held in loving and grateful memory. No amount of prosperity will ever relieve us of the debt we owe them. That young man at Commencement did the right thing when he took the gold medal bestowed for superior work, walked over to where his plainly-dressed mother sat and gave it to her, while he confessed to the cultured assembly that her self-sacrificing toil had enabled him to go to college and win the prize and that she was entitled

to it. That boy was an ingrate who profited all his life by the toil and self-denial of his father and then when the honest, simple-hearted rustic went to the college town to see his boy, was passed by on the street without recognition, simply because he was not dressed to suit the vitiated taste of the undeserving upstart. It was noble in Carlyle, when he wrote an essay on his father, to entitle it "John Carlyle, Stone Mason."

The counsels of those now living must always be heard with respect and most carefully considered. The following letter from Henry Ward Beecher to his son Herbert, who had gone to the distant west, is an indication of how a father feels and gives advice that ought to be accepted for its own sake as well as for the father's sake:

"My Dear Herbert:—You are now for the first time really launched into life for yourself. You go from your father's house and from all family connections to make your own way in the world. It is a good time to make a new start, to cast out faults of whose evil you have had an experience, and to take on habits the want of which you have found to be so damaging.

"1. You must not get into debt. Make it a fundamental rule: No debt—cash or nothing.

"2. Make few promises. Religiously observe even the smallest promise. A man who means to keep his promises can not afford to make many.

"3. Be scrupulously careful in all statements. Accuracy and perfect frankness, no guess-work. Either nothing or accurate truth.

"4. When working for others sink yourself out of sight, seek their interest. Make yourself necessary to those who employ you by industry, fidelity and scrupulous integrity.

"5. Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody else expects of you. Keep your personal standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself; be lenient to everybody else. Selfishness is fatal.

“6. Concentrate your forces on your proper business; do not turn off. Be constant, steadfast, persevering.

“7. The art of making one’s fortune is to spend nothing. In this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient.

“8. Do not speculate or gamble. You go to a land where everybody is excited and strives to make money suddenly, largely and without working for it. They blow soap bubbles. Steady, patient industry is both the surest and the safest way. Greediness and haste are two devils that destroy thousands every year.

“9. I beseech you to correct one fault—severe speech of others. Never speak evil of any man, no matter what the facts may be. Hasty fault-finding and severe speech of absent people is not honorable, is apt to be unjust and cruel, makes enemies to yourself, and is wicked.

“10. If by integrity, industry and well-earned success you deserve well of your fellow citizens, they may in years to come ask you to accept honors. Do not seek them, do not receive them while you are young—wait; but when you are established you may make your father’s name known with honor in halls of legislation.

“Lastly, do not forget your father’s and your mother’s God. Because you will be largely deprived of church privileges you need all the nerve to keep your heart before God. But do not despise small churches and humble preachers. ‘Mind not high things, but condescend to men of low estate.’ Read often the Proverbs, the precepts and duties enjoined in the New Testament. May your father’s God go with you and protect you.”

A young man who could be untrue to such instructions would be utterly reprobate.

The virtues of our ancestors must be approved and appropriated. Their moral influence is felt because it is imperative, and every man must be manly enough to own it and yield to it. It lifts a young man into heroic proportions, when he makes choices that are in harmony with the moral decisions of God-fearing ancestors. Hon. D. D. Pratt, for many years United States Senator from

Indiana, tells a thrilling story of his early years. I had been told the story by his brother, Rev. Dr. Wm. M. Pratt, and was doubly interested in reading the story in Senator Pratt's own words. He was writing reminiscences of his life up to the very hour of his death. His daughter was acting as his amanuensis. He was telling her the story of a terrible temptation that assailed him when he was quite a young man. He had graduated at old Madison University and had come out from his home in central New York and settled in northern Indiana. By his moral worth and excellent business habits he had won the confidence of all who knew him. This confidence was shown when he was intrusted with the sum of \$22,000 to carry by horseback and deliver in the distant city of Cincinnati.

Day after day he guarded the money without any thought of dishonesty, as he went on toward Cincinnati. But he said: "There was a moment, a supreme and critical one, when the voice of the tempter penetrated my ear. It was the old tempter that sung in the ear of Eve. It was when I reached the crown of those imperial hills that overlook the Ohio River, when approaching Lawrenceburg from the interior. The noble stream was the great artery of commerce at that day, before a railroad west of Massachusetts had been built. What a gay spectacle it presented, flashing in the bright sunlight, covered with flatboats, with rafts, with gay-painted steamers, ascending and descending, and transporting their passengers in brief time to the Gulf of Mexico, the gateway to all parts of the world. I had but to sell my horse and go aboard one of these with my treasure, and I was absolutely beyond the reach of pursuit. There were no telegraphs then flashing intelligence by an agency more subtle than steam and far outrunning it; no extradition treaties requiring foreign governments to return the felon. The world was before me, and at the age of twenty-one, with feeble ties connecting me with those left behind, I was in possession of a fortune for those early days. I recall the fact that this thought was a tenant of my mind for a moment, and for a moment only. Bless God, it found no hospitable lodgment any longer. And what think you were the associate thoughts that came to my rescue? Away over rivers and mountains, a thousand miles

distant, in a humble farmhouse, on a bench, an aged mother reading to her boy from the oracles of God." At this point his voice suddenly choked, his emotions overcame him, he said to his daughter, "We will finish this at another time"—laid his head back on his chair, and died almost instantly.

TO BE WORTHY OF THE PAST.

It is in our power, and it is a sacred duty, to show that we are worthy of them by carrying out their plans. It may not be always possible to do the particular form of work that they wished, but it is possible to enter into their plans, perfect them, and then, in some other calling or sphere, or in some more appropriate way, to fulfill their dreams. David dreamed of a temple to God and His son; Solomon erected it. One father dreams of a noble career for his son, and that son must fulfill that dream. Judson, on the mission field, prayed that his descendants, to distant generations, might build useful and worthy characters, and every Judson must enter into that prayer and fulfil his wish, whatever may be the sphere in which he may labor. The fathers had plans for us, and we must carry them out, each by his own powers and in his own way and in his own calling. The men who laid the foundation of our nation are working with us, inspiring our ideals and our endeavors. Mr. Edwin Markham gives us these hints:

"How shall we honor them—our Deathless Dead?—
With strew of laurel and the stately tread?
With blaze of banners brightening overhead?
Nay, not alone these cheaper praises bring:
They will not have this easy honoring.

"No name of mortal is secure in stone:
Hewn on the Parthenon, the name will waste;
Carved on the Pyramid, 'twill be effaced;
In the heroic deed, and there alone,
Is man's one hold against the craft of Time,
That humbles into dust the shaft sublime—
That mixes sculptured Karnak with the sands,
Unannaled, blown about the Libyan lands.

And, for the high, heroic deeds of men,
 There is no crown of praise but deed again,
 Only the heart-quick praise, the praise of deed,
 Is faithful praise for the heroic breed.

“How shall we honor them—our Deathless Dead?—
 How keep their mighty memories alive?
 In him who feels their passion, they survive!
 Flatter their souls with deed, and all is said!
 In the heroic soul their souls create
 Is raised remembrance past the reach of fate.
 The will to serve and bear,
 The will to love and dare,
 And take, for God, unprofitable risk—
 These things, these things will utter praise and pæan
 Louder than lyric thunders Æschylean;
 These things will build our dead unwasting obelisk.”

It is in the power of many a man to do some special thing that they who have gone would like to have done, and to do it as a memorial of them. Thus W. H. and Cornelius Vanderbilt gave gifts to Vanderbilt University to complete the work of their father and grandfather, and let his name have all the honor of it. Thus a memorial home is built by some son for the aged and called by the name of his father. Thus a man has a memorial organ put into his church in remembrance of his devoted Christian wife.

Never must a young man excuse himself from utmost endeavor with the thought that the character and reputation of his ancestors will take him along. Says Dr. Trumbull: “Of all forms of self-gratulation none is so cheap as that which rests only on a worthy ancestry. One needs to be and to do so little in himself, to make so small an outlay of pains and trouble, to manifest so little of the character that signifies power! There is unquestionably a laudable delight in honorable progenitors, but a still more laudable, or at least excusable pride, is that which rests on the headway which one has made in stemming the tide of a public depreciation of a commonplace origin. The “self-made man” needs not to apologize for his success in life, notwithstanding a popular feeling

that he ought to. It is the man made by others who needs to apologize for his own inefficiency in carving the pedestal of his fortune. It was when Luther was the greatest man of his day, and one of the greatest of any day, that he said: "I am a peasant's son; my father, grandfather, and remote ancestors were nothing but veritable peasants." But in this open and hearty confession Luther honored his ancestry even more than he knew, for he showed that the obscure peasantry out of which he sprang had begotten one of the greatest of men. The best way to honor one's ancestors is to show that their descendant is worth having been begotten."

What a noble ambition has the distinguished painter, Hubert Herkomer, who has done so many things "in memory of my mother" or "in memory of my father." He says: "A great evil that exists to-day is that there is less veneration than there should be. My lifework has been to honor my father and mother—to honor my family. Had I only worked for myself I should have been more careless, I should have done less. But there has been a purpose in my every act and thought—the debt I owed my parents and the desire to monumentalize the family. My house I have reared to their memory."

It is possible to have a vivid consciousness of a vital connection with them in life's endeavors. It is right to honor ourselves by honoring them. We must honor them by excelling them. We start with their achievements and must achieve still more in discoveries, invention, art and literature, morals and experiences. By being better than they were do we most truly honor them.

CHAPTER LXVIII.

LIFE'S UNDERTONES AND OVERTONES.

EVERY musical note sounded upon an instrument is re-enforced by its octaves below and above and other harmonious intervals. These added tones are called undertones and overtones. They are always present in music whether perceived or not. Their presence is not obtrusive, and it has required scientific study and a trained ear to discover them. They are always called into existence by the dominant sound, and always harmonize with that sound.

Life is like music, its words and deeds like musical notes that call up an accompaniment and re-enforcement from other lives in the past and in the present, and from the unseen, yet mighty spiritual powers at work in the world. The nature of our words and deeds is determined by the quality of our lives, and in turn determines that quality, and they find echo and re-enforcement of their peculiar quality. As the electrical currents flow over the earth, so the vital currents flow through human hearts, connecting them with the men of the past and the present and with the invisible powers around us. If the conduct is lofty, it brings re-enforcement from all the great characters of the past, secures their approval and confers their might and their character upon us; brings the approval and the applause of all the good men living; wins the approval and the aid of the angels of light, who draw near, making the sky bright with their presence; brings to us smiles and revelations from God Himself. If one is patriotic, he is, in his own degree, in tune with Christ, who loved His native land and made rich contributions to its welfare; with William Tell and Washington and all those who have loved their land and lived for it; while His life finds echoes of approval from them. By having their spirit and devotion, he makes their deeds his own. If one is philanthropic, his life is re-enforced by the deeds of Christ

and Paul, Robert Raikes, William Carey, Morrison, Livingstone, Judson, Paton and Clough, Mary Lyons and John Howard, and all others who have thought and planned and toiled to lift the poor or orphan or outcast from sorrow and sin. He becomes partaker in their virtues. He who attunes his nature to the attractions of virtue receives into himself the power of all the virtues. He is himself plus those who have cherished the same ideals on earth and plus the heaven whence they have all been derived.

God has purposes for us, too, and as one acts in harmony with these purposes, his life is re-enforced by heavenly undertones and overtones. The invisible powers of the Spirit and of angels come to give their own force to him.

If one is vicious he responds to the call of the vicious, and finds re-enforcement from all who have done evil from the beginning of time to the present. By imitating their spirit he assumes responsibility for their deeds and makes them his own. He becomes brother to Herod and Judas and Pilate and Nero and the Sultan of Turkey and Torquemada, with his infamous inquisition; the train-robber and the libertine, the idler and the scoffer and the unbeliever, in the degree in which he cherishes ideals similar to theirs. The note he sounds echoes back through the centuries. The music of his life has undertones from the pit. Let his conduct be bad and every demon of darkness applauds and inspires; every one who does a similar evil is indorsed; all the forces of evil are re-enforced.

Men of the highest character are ever pouring streams of power upon the world; angels are exerting unseen influence upon mankind; God is directing his affairs in the interests of men; by every means possible connect yourself with those streams of power; yield to those unseen influences; co-operate with the work of God in the world around you; attune the ear to the music of God's thought; catch the rhythm of human life and activity; join the anthem in which angels as well as men are singing. Then will your life not only find re-enforcement in the lives that have been lived in the past and in the unseen spiritual forces around you and above you, but it will awaken other lives to echo yours, yours

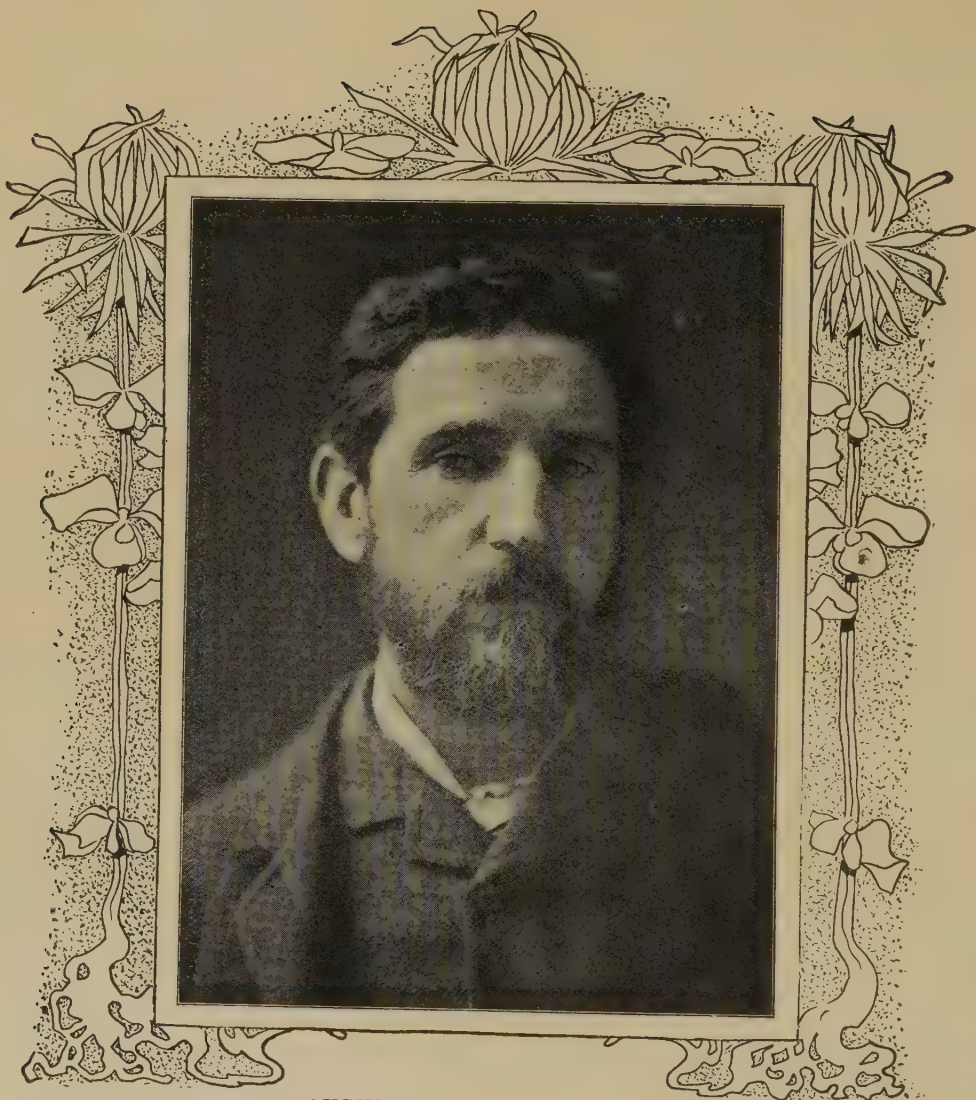


LORADO TAFT.

"It took our ancestors two hundred years to discover the beauty of this land. The birds sang then as now, and Nature decked herself in dainty springtime garlands and in the glories of our own American autumn. They saw not; their eyes were 'holden.' Blessed be the man who opens our eyes! Painter or poet, he gives us more than wealth; he enriches all the days to come."

Lorado Taft

Born at Elmwood, Ill., 1860; graduate of Illinois University; studied sculpture in Paris; teacher in Chicago Art Institute and University of Chicago; decorated Horticultural Hall at Columbian Exposition; has produced ideal figures, and also busts of eminent Americans.



AUGUSTUS SAINT GAUDENS.

"Every sincere effort made in the creation or appreciation of a work of art contributes to the general evolution towards a higher moral level, just as any endeavor in any direction to do right for the love of right leads to progress. The result—in so far as it incites admiration for earnestness or conscientiousness of effort and for beauty in expression or character—also contributes to the higher moral development."

Augustus Saint Gaudens

Born in Dublin, Ireland, 1848; brought to the United States in infancy; educated at Cooper Institute, and in Paris and Rome; sculptor of statues of Lincoln, Logan, Farragut and others; received LL.D. from Harvard.

re-enforcing theirs and theirs completing yours. Your life will become one of the formative forces, calling into action new powers to work out righteousness and truth and beauty in the world, as the joy of salvation in a penitent's heart wakens shouts of joy among the shining ranks of the majestic angels of heaven, as the voice and music of love sets loving hearts throbbing the world around.

How widely and how vitally are we connected! We stand under the arching sky and know that we are related to other worlds. We see the tides rise and fall at the bidding of the moon, the flowers grow and bloom at the command of the distant sun, the clouds become lustrous with varied beauty at the call of the same sun of light, and we know that what goes on in one planet echoes or wakens something like it in another. And our lives are good and strong and beautiful and true as we bring them in co-operation with universal truth and beauty and goodness. When one marches to the music of the beating heart of God he is a member of the orchestra that fills earth and heaven with music.

“Then a thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength.”

CHAPTER LXIX.

AN UNIMPAIRED LIFE.

WHAT a remarkable achievement it would be if one could start in with all his powers, just as they should be, train them just as they ought to be trained, use them without ever making mistakes, never losing anything of value, but always gaining and growing. Only One has ever done that, yet all are commanded and encouraged to aspire to it. Most of us would like to do that, and may have made some progress in doing it. As we succeed in doing that, between birth and death, everything goes well.

But the life is in a measure impaired to begin with, and, to live such a life, would require that one get his nature rectified at the start; that he then develop his immature powers and be constantly laying up stores of character. Every young man can preserve his life comparatively unimpaired. Several suggestions are offered.

Begin with the body. Let a physical trainer take the boy, discover his defects, rectify them by training or surgery or both, and he will not be losing but he will be gaining. Whatever of power the body has, in achieving life's purposes will be saved to him. Some things he can do with a strong body which are impossible with a deformed or diseased or defective body. Not to have that repairing and training done is to prefer an impaired body, and that is criminal. Dissipation that plants disease is degradation. Overwork that permanently exhausts is unworthy, unless every dear thing in life depends on it. Exposure that devitalizes and enervates is sin. Insomnia that is the result of anxiety or vice is inexcusable and vicious. He who does not go through life gathering physical power to adapt to life's tasks, and endure life's strain, is ignoring a means of success, and that is criminal. If one could live through life with body unimpaired by sin or

sickness, save such sickness as may be inseparable from old age, he would be in that degree living an unimpaired life, and for that he should strive.

KEEPING ONE'S FRIENDS.

Friends are a necessity in life, and life may be impaired through a lack or a loss of friends. They are part of the higher wealth of the soul, and one should be gathering this wealth as the days go by, storing up power in the form of friendships. Through friends he finds joy in living, a channel of usefulness, a school of learning. Through them he restores himself to vigor and hope. Through them he gets enrichment of heart and ennoblement of ideals. The life is impaired when a friend is lost, or when a friend has not been gained, where it was possible. Yet what carelessness there is about friendships! How we throw away wealth in driving our friends away from us, or in failing to appreciate them! An ungracious word may lose us a friend, and that word will not only indicate an impairment of life but will increase it. Every one can have friends and can bind them to him with bands of silk which are stronger and purer than bands of iron. He who wounds them or wrongs them or loses them, deprives himself of power and impairs his whole life. The man who has not better sense than to say ungracious and irritating words is pitiable for his sheer stupidity. A temperament that steadily irritates people with thoughtlessness and disparagements and useless antagonism impoverishes himself. The snarling supercilious or conceited manner which drives away persons who are quite willing to be friends is a mark of deformity and a disease of the soul. The sacrifice of friendships through stupidity, through indifference, or deceit, or rudeness, goes on steadily with its consequent reaction to demoralize and impoverish the one guilty of it.

The life may be impaired through the surrender of privileges, and therefore opportunities, till by and by one finds in himself nothing but impotence, indifference and cowardice. Duty known and left undone becomes a witness to one's degeneration.

Lack of confidence in people loses us power. The habitual

skeptic is a weakling. He who does not trust others denies them their rights and deadens his own sense of right. There is nothing that so stirs the best in a person as the thought that some one believes in him. Yet the power to believe in others is almost as great a blessing as the ability to win their confidence. He who has to look far away to find good people will live far off from good people all his life. Confidence in people makes conquest of people—their hearts, their very selves.

Habits of thought are to be right from the beginning. Youth cannot be wrong and old age right. Thoughts are the germs of deeds and determine their quality. A few months of depressing thought may impair the whole after life. False ideals lead to false action and those actions undermine character.

SAVING ONE'S IDEALS.

If the life is to be kept unimpaired it must at once have its ideals and purposes right; must unselfishly pursue them constantly; must keep up contact with the world, with a wholesome, pure body; must establish contact with people in a happy way; must daily live in right relations with nature, developing her resources, learning her structure, enjoying her fellowship, as far as possible; must have faith in God and co-operate with Him, yet always humbly and gratefully. To keep the body right through all the life, the heart sweet and strong, the mind open and active and acquisitive, the conscience clear and accurate and tuned to the heart of heaven, the will regnant in righteousness, the ideals lofty, expanding and commanding: this is to keep the life unimpaired. Only One ever did it perfectly, and He is now making it His one purpose to help us do it, as He still loves and sways and inspires and beautifies and sublimates us from the skies.

CHAPTER LXX.

SONGS WITHOUT WORDS.

MENDELSSOHN, in his "Songs Without Words," has broadened the meaning of music and the scope of its power. He has sought not alone to communicate musical ideas, which are emotional, but to make those short melodic compositions produce the impression that would be made by music and words combined. And he actually accomplishes his purpose; for one instinctively fits words, or at least sentiments, to his melodies, as they rise to the cheerful and even joyful stages or sink to the serious or even plaintive. What the composer achieves in his sphere, with reasoned and determined skill, every little person does, without purpose or skill, in the sphere of his influence. One utters truths without words and that continually. It is one of the commonplace expressions that actions speak louder than words. A suggestive glance of the eye, a significant motion of the hand, a knowing shrug of the shoulder, an approving nod of the head—and truths are taught that are eternal in their effects, or a lie is told that never ceases to blister and blight, the mystic power of one personality touches and directs another towards its unseen destiny.

It ought to become one of the commonplaces that what one is, as well as what one does, is speaking out the ennobling truths embodied in him, or giving voice to the errors and the sins that degrade him. What one is persists in all the words he utters and the deeds he does giving color and character to them. A good man himself is worth more to a community than all he will ever say and do. Christ the very wisest of all said that the good seeds through which the world has to come to righteousness were "the Sons of the Kingdom."

A man once came into some meetings and asked a minister how to become a Christian. When asked what had most impressed him in the meetings then being held, he replied that he had not attended

any before, but that the foreman of the shop where he worked was a Christian and he wanted to be a Christian just like him. The very best thing in this world is exalted and the very worst thing is degraded human character. "The materials out of which heaven and hell are builded are found in every life," says H. W. Mabie. It is a quality of the soul and is so permanent that it can never be impaired except by its possessor, and so precious that, when once it is lost, the recovery of it is the most difficult thing in the world. "I am called away by particular business," said Sheridan to his son, "but I leave my character behind me." As Holland says, "Character must stand behind and back up everything—the sermon, the poem, the picture. None of them is worth a straw without it." Character is the true wealth of a community. A young minister was called to the care of a church at a salary of \$1,200 a year, and one of his admirers said, "Why, they could afford to pay him that much just to walk out on the street every day and let the people look at him."

The spirit of a man looks out through the eyes and flings its light on the face and hangs upon the form its own subtle drapery. It walks forth and lays hold of the spirits of others and imparts its good or evil. Whether one wills or not, so it does. That influence expresses itself through words and acts, and is modified in various ways; but it is, at the last, only the man making himself felt, and no power on earth can prevent it. It may not be consciously recognized by others, but the fact is unchanged. If one is bad, he may try to do well, and the badness will be working evil in spite of him. Dr. Trumbull truly says:

"We say that our thoughts are not known by our fellows; but that is not as true as we deem it when we say or think this to be the case. The tenor of our thoughts is being written in the expression of our faces day by day. Love, purity, communion with God in our inner selves, will give our faces a look that shows the direction of our desires and being. Selfishness, ill-nature, impure desire, unworthy motives, indulged in in secret, will steadily transform the finest lines of the face. We should be surprised if we knew how much we show of ourselves to our fellows in the daily walk

of life. The only way of having a face that speaks well of the spirit's course is to have the spirit pursue a course that writes a good record on the face."

Christians, according to the words of Jesus, are light, to reveal; and salt, to save; and power, to check and to draw and to direct; and speech, being sermon and exhortation, of warning and comfort and guidance—not a "sermon in stone," but a sermon in flesh and blood, the very latest thing in the art and the teaching of life. It was not what the good bishop of D—— said to the ex-convict Jean Valjean, in "*Les Misérables*," but the good man's goodness, that spoke for itself and in its own language, that overtook him on the road, and laid hold of him and conquered him. The Memphis "Commercial Appeal" has this:

HOW DO YOU WALK?

" 'Do you know, I believe a man's way of thinking may be judged by the way he walks,' said a studious young man yesterday, 'and I have come to the conclusion after watching very closely a number of men in my acquaintance. A man's walk as a rule is governed by the condition of his nerves, and it is safe to say that you can judge with reasonable certainty a man's nervous temperament by the way he walks. The walk, as a matter of fact, gives even a broader view of a man's character. You can generally tell the industrious man from the sluggard by the way he walks. The industrious, energetic fellow has snap in his walk. The lazy fellow almost drags his feet, and shifts and shambles with an indifference to duty which enables one to classify him according to the way he acts under circumstances which would call his energies into play. In the same way one may judge of a man's mental processes by the way he walks. I guess you might call it psychology of the legs.

" 'Take the man whose walk is slow and sluggish, for instance, and you can put him down as thinking after the same fashion. If he walks after the fashion of the genuine sluggard who hungers for a little more sleep, a little more slumber and a little more folding of the arms, you can put it down as reasonably certain that he will think in about the same way. I do not mean to say that all

men who walk slowly are mental loafers. There is the man, for instance, who has the deliberate, substantial walk, the man who puts his feet down slowly but firmly and earnestly, like he was sure of what he was doing, and like he meant it. A man who walks in this way generally thinks in a calm, deliberate and connected way. He is a deep thinker, in a way, and is at least entitled to the credit of thinking earnestly.

“ ‘Now mark the difference: Here is the quick, fiery and erratic thinker, with his quick, snappy, jerky walk. He is a bright thinker. His replies are often keen and cutting. He is good in repartee. But his analysis is often faulty. He will not stick to a subject long enough to trace it out in all of its bearings. His mind is as active as his legs, but his thought lacks continuity, and is rather inclined to break into scintillating fragments. They shine like jewels in many instances, sparkling with a rare and charming radiance, and in themselves they may sound the depths of human philosophy. But our friend could not trace the refinements which lie behind his witty saying any more than he could alter the color of his eyes. So I say we can learn much about a man’s mental habits by observing his walk.’ ”

An English bishop, a schoolmate of Gladstone, says: “I was a thoroughly idle boy; but I was saved from worse things by getting to know Gladstone.”

Such men are the rulers of the world. Of this class was Washington, of whom Gladstone said: “If, among all the pedestals supplied by history for public characters of extraordinary nobility and purity I saw one higher than all the rest, and, if I were required, at a moment’s notice, to name the fittest occupant for it, I think my choice at any time within the last forty-five years would have lighted, and would now light, upon Washington.” He inspired Lord Erskine with an awful reverence. Chauteaubriand once saw Washington, and the spell of that great personality never left him. Says he: “Happy was I that his looks were cast upon me. I have felt warmed for it for all the rest of my life. There is virtue even in the looks of a great man.” He was a superb man and moulded men and institutions in those early plastic times.

Every man constitutes a part of the wealth of the world.

“The rank is but the guinea-stamp,
The man’s the gowd for a’ that.”

“The spirit of a single mind
Makes that of multitudes take one direction,
As roll the waters to the breathing winds.”

Our national greatness must spring from our men, and Goldsmith in his “Deserted Village” well says:

“Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.”

One man may be worth more to a nation than all the gold in Alaska and all the oil in Ohio and Pennsylvania and Texas and California. President Adams wrote to George Washington when war was about to break out with France: “We must have your name, if you will permit us to use it; there is more efficacy in it than in many an army.” In “*Les Misérables*” the Parisian machine officer, Joubert, is so shocked at the honesty and moral majesty of Jean Valjean that he commits suicide. Louis XIV of France was told that the reason he could not, with all his great armies, subdue so small a country as Holland was that “The greatness of a country does not depend upon the extent of its territory but on the character of its people.” Emerson says: “Be you only whole and sufficient and I shall feel you in every part of my life.”

Character and fame are two different things. Says Carlyle in his essay on Goethe: “Fame, we may understand, is no sure test of merit, but only a probability of such: it is an accident, not a property, of a man. Like light, it can give little or nothing, but at most may show what is given. Often it is but a false glare, dazzling the eyes of the vulgar, lending by casual extrinsic splendor the lightness and manifold glance of the diamond to pebbles of no value. A man is in all cases simply *the* man, of the same intrinsic worth and weakness, whether his worth and weakness lie hidden in the depths of his own consciousness, or be betrumpted and beshouted

from end to end of the habitable globe. These are plain truths, which no one should lose sight of; though, whether in love or in anger, for praise or for condemnation, most of us are too apt to forget them."

A good character is the best capital one can have. Prof. Blackie said to a graduating class of young men in Edinburgh University: "Money is not needful; power is not needful; liberty is not needed; even health is not the one thing needful; but character alone is that which can only save us, and if we are not saved in this sense we certainly must be damned." "Men with character have a weight out of all proportion to their intelligence," and their power continues after they are buried. We then idealize them, and in a degree perfect them ourselves.

"Be noble, and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own."

Men make our history for us. Froude says: "Had there been no Luther, the English and American and German people would be thinking differently, would be acting differently, would be altogether different men and women from what they are at this moment."

Men of character are the conscience of the community. "Character is not only a disclosure and confirmation of righteousness and immortality, it is also a revelation of the spirit and method of God." Character is the most important thing in even worldly success. Hubert Herkomer, the famous artist, says in "Success": "Failures may be said to arise from two sources. The first is lack of ability. The second is lack of character. For the first, nothing can be done. The pity is that, after a fair trial, people cannot see their shortcomings, and, instead of drifting along as failures, strike out, and use such natural talents as they possess in other channels.

"Failures from the second cause are even more deplorable. In art, character is everything. I have seen many who have been able to do good work, who possessed the art faculty, of whom people

would say, 'What clever fellows!' Their work possessed promise, yet, in the long fight, they lost because they lacked character.

"You will ask me what I mean by character. I mean, first, morality. No man has gained anything by bad habits—drink, late hours, or bad company."

Dr. Arnold was an embodiment of right conduct, and the boys at Rugby read him as reverently as a Bible. A great, true character will restrain lawlessness and vice with more certainty and thoroughness than police regulations. Character secures respect that genius cannot command. Uneducated people may have lofty sentiments which command reverence, and almost obedience. A good character has the virtues that are most in request every day and in common life. Speaking of Dr. Arnold, Stanley said that "He seemed to create a new spring of health and vigor in young men and to give life and interest and elevation which remained with them long after they had left him; and dwelt so habitually in their thoughts, as a living image, that when death had taken him away the bond seemed to be still unbroken and the sense of separation almost lost, and a still deeper sense of a life and union indestructible." And Stanley still further says of his power over young men: "It was not such an enthusiastic admiration for true genius or learning or eloquence which stirred within them; it was a sympathetic thrill caught from a spirit that was earnestly at work in the world." Allen Cunningham walked to Edinburgh to see Sir Walter Scott, and Sir Joshua Reynolds reached through the crowd to touch the hand of the poet Pope.

Great characters produce great characters. "It is astonishing how much good goodness makes. Nothing that is good is alone, nor anything bad; it makes others good or others bad." The life of a certain minister was described by Dr. Hooker as "visible rhetoric." Tyndall said concerning Faraday: "His work excites admiration, but contact with him warms and elevates the heart." It will always be true that "a handful of good life is worth a bushel of learning." Some one has said of the nation, "Character is equal to a constitution." Honor, reverence, sympathy, fraternity, are contagious. They assert themselves, and do not have

to be advertised. Character is self-revealing. Influence is active. The man who has seen Christ will be credited with it whether he proclaims the fact or not. It used to be said of Dante, as he walked the streets of Florence: "There goes the man who has been to hell." They will say of any one of whom it is true, "There goes the one who has seen Christ."

That influence fulfils a law similar to one which works beneficently in all nature—the conservation of energy. It works on, and is never lost. From form to form does natural energy go—to heat, light, electricity, magnetism; from form to form and from person to person does human influence go, revealing the secret springs of being. Some one said, concerning the great Wycliffe's ashes, which those who burned him flung into the waters of the Avon:

"The Avon to the Severn goes,
The Severn to the sea,
But, scattered wherever water flows
Shall Wycliffe's ashes be."

But the great man's influence has been walking up and down the earth giving direction to human destiny. It is one's other self, as if disengaged from self, that now returns no more, but ever receives the added power gained through the years.

Says Dr. Wayland Hoyt: "Example is lordlier than teaching. A bald-headed chemist was standing at his shop-door in London. A Scotchman passing by noticed him. The Scotchman stopped and inquired of the chemist if he had any hair restorer. 'Yes, sir,' was the reply. 'Step inside, please. There's an article I can recommend. Testimonials are many from great men who have used it. It makes the hair grow in twenty-four hours.' 'Aweel,' said the Scotchman, 'ye can gie the top o' yer head a bit rub wi't; and I'll look back the morn, and see if ye're telling the truth.' What the self does is always more masterful than what the self says. For evermore, what the self says is judged and tested by what the self does."

Dr. W. H. P. Faunce writes in the "Examiner": "A very strange

story that was which a German author wrote many years ago, called 'Peter Schlemihl,' the story of a man who lost his own shadow. It requires but a moment's thinking to see how utterly impossible that would be. Our shadow never leaves us. It rises with us in the morning, sits with us at table, follows us down the street, stands when we stand, travels when we travel, it is the mysterious, intangible, yet inseparable attendant of every human being. Bright and sharp at noonday, it fades in the twilight, follows faintly in the starlight, grows so thin in darkness that we cannot see it, but it follows always from birth till death.

"But the spiritual shadow is yet more mysterious and wonderful. From each man who treads the earth to-day there falls a strange shadowy influence for healing or for harm. There is a reflection of our souls on the people about us, and the inner self casts its image, dark or bright, on all the friends we meet. Is my soul-shadow a damp and chilly influence, or a glad and sunny power to make hearts open unto God?"

Says one of our current papers: "It was said of the Earl of Chatham that there was something in him much finer than anything he said. Those who knew Mr. Emerson intimately recognized that the best part of the man could not be run into either printer's ink or an hour's lecture. On the contrary, we are sometimes compelled to labor under the apprehension that a man's words are much better than the man. We are obliged to fear that the clothes are more beautiful than the person which they cover."

And Dr. Trumbull: "What a man intends to be is what he really is. He may, indeed, realize that he ought not to be that, but to be something better. He may, perhaps, wish, at times, to rise above his chosen course, but this amounts to little while he really, in his heart of hearts, intends to pursue the other path. God knows what we intend to be, and He judges us accordingly. This is the idea of the inspired declaration, 'As he thinketh within himself [as a man purposeth in his inner self], so is he.' "

Another paper says: "This power of character is a treasure open to the possession of each. The deep desire to have it gives the strength to secure it. The harder the struggle to gain it, the

richer is the gaining. The mere endeavor gives that vigor, alertness, force, which are themselves character. The harvest of character begins to ripen as soon as the seed of character falls into the soil. Intellectual culture is not a privilege to be gained by many; few have the ability to amass great wealth. But to try to be a man is its own reward; one cannot try to be a man without being a man; and each is able to make the attempt."

Fredrick Atkins says: "The best ambition is the ambition to be good and brave and true." In other words, to have a good character. Says Dr. H. Clay Trumbull: "There is no greater cost in the universe than the cost of a finished character, and the exhibition of such a character is the suggestion of such a cost." For the making of that character all has been arranged by God with infinite care and skill; in the effects of that character all about you share. It is indeed the greatest thing ever known, for it is like Christ's character; it is the greatest power ever exerted in the world, for it is the power of Christ working through men, and that power is resistless.

CHAPTER LXXI.

OPPORTUNITIES OF OLD AGE.

WE ALL shrink from old age, yet all hope to reach it. It is thought a friendly wish when we invoke for our friends long years of life. And that which we wish for has God highly honored: "The hoary head is a crown of glory, if it be found in the way of righteousness."

It does seem that we live a very little while—yet long enough if the time be misspent—for every year adds to the sorrow and the disgrace of it; long enough if it be well spent, for the toils of the years earn us our rest and our crown. Our Father knows what we need and He has ordered the close of life at the right time.

All the world loves youth, with its brilliancy and its beauty, its powers and its promise; and well we may. We believe Longfellow's words:

"How beautiful is youth! How bright it gleams,
With its illusions, aspirations, dreams!
Book of beginnings, story without end!
Each maid a heroine and each man a friend!
Aladdin's lamp and Fortunatus' purse
That holds the treasures of the universe!
All possibilities are in its hands.
No danger daunts it and no foe withstands.
In its sublime audacity of faith,
'Be thou removed!' it to the mountain saith.
And with ambitious feet, secure and proud,
Ascends the ladder leaning on the cloud."

And the one thought about youth is its opportunities—how vast they are! But we accept the words of the same poet about old age:

"For age is opportunity no less
Than youth itself, though in another dress;
And as the evening twilight fades away,
The sky is filled with stars, invisible by day."

We condemn the youth who in a mad hour flings away his chance in life. We equally blame him who in wilful blindness fails to see his many opportunities till his power to see and to use them is all gone. But we must regard it just as criminal before God and before our fellow men when an old person flings away those special opportunities that God gives only to him and not to the young person as when the youth flings away those that belong to him and not to the old.

The aged have the opportunity of maturing themselves. They are like the palm tree. The best dates are gathered from it when it reaches a hundred years in age. The aged have their time to ripen and mature the fruit of their lives. When the frost touches the apples at once they grow juicier and sweeter. When the frosts of age touch the righteous spirit, it grows richer and more delicious in its spiritual flavor.

This ripening, enriching, sweetening process is needed. In life's storm and stress when you are vigorous and confident, you are sometimes bitter and unsympathetic. The instinct of Christian enterprise, the championing of truth, the contact with human perverseness made you more perverse when you were younger. Now, thank God, you can get your hearts corrected and your tempers sweetened.

RIPENING IN AGE.

There are acids in the nature that are most active in early years. Now they are united with the sugar in the rich luscious fruit. And some of you neglected your heart culture when you were younger, and in the battle's strife, and now you thank God for the chance to grow tender and loving. Your instinctive prayer is "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting."

Some of us are very ugly in disposition. We are tart. We are vindictive. It looks as if the fruit were crabapples. But it doth not yet appear what we shall be. We may come to be **most** pleasing to our Master, as we grow older."

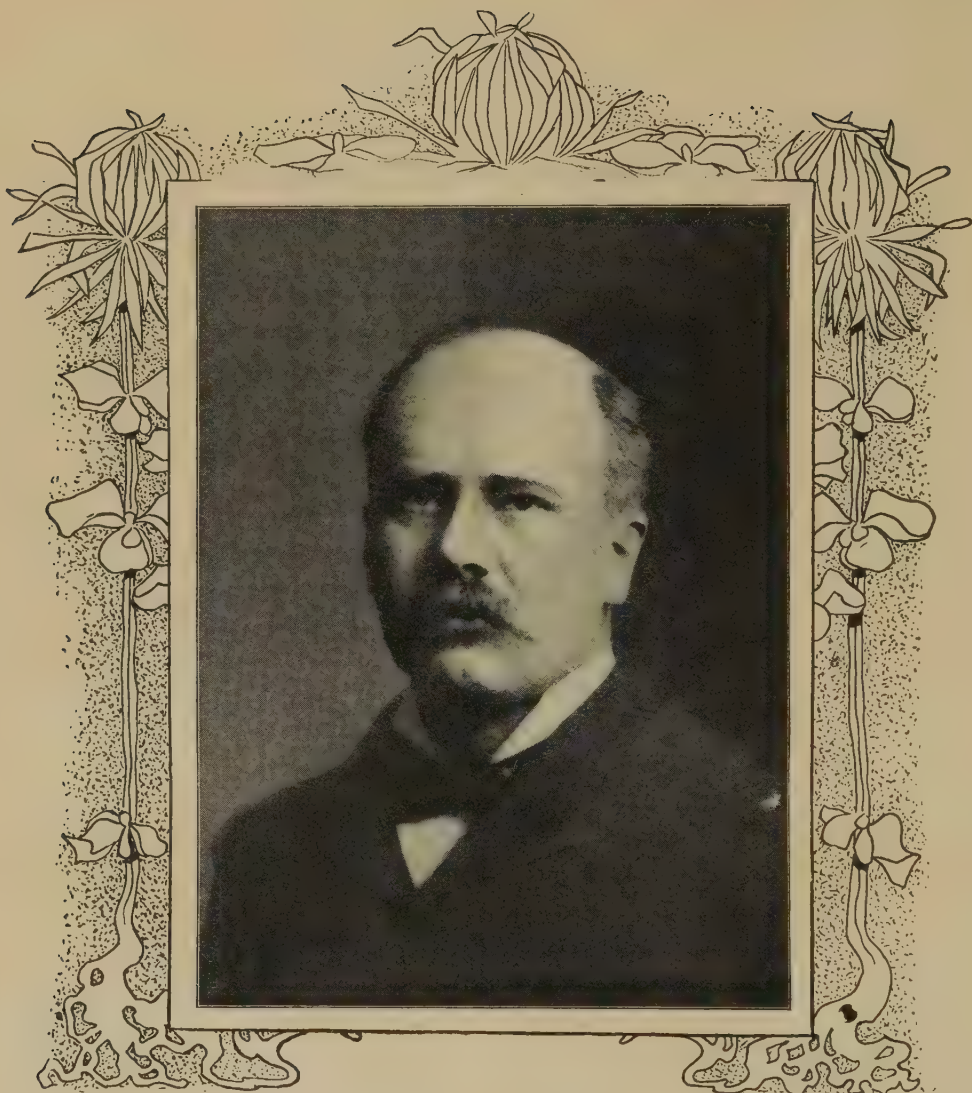


HON. JOHN L. PEAK.

"Faith is a necessity of the human soul and lies at the basis of all growth and progress. Without faith, the family would become extinct, the home would disappear, society crumble into ruins, and government dissolve into anarchy. Equally, faith in God as the Righteous Ruler, in Christ as the Divine Redeemer, in one's self as the servant and priest of God, is a necessity of the spiritual life."

John L. Peak

Hon. John L. Peak is a native of Kentucky; graduate of Georgetown College; became a lawyer in Kansas City, Mo.; then prosecuting attorney and Minister to Switzerland. He is a great teacher of the Bible; an eloquent speaker and a dignified, high-minded gentleman.



REV. CHAS. M. SHELDON.

"Any young man will be a success in the world who comes into personal acquaintance with Christ and consecrates all his powers of mind, body and heart to the love of God and his fellowmen. The basis of all true manhood anywhere, under any conditions, is the religious basis. I am not anxious concerning my son as to what he will do or be in the wide world, if I know his character is fixed by a vital devotion to Christ."

Charles M. Sheldon.

Mr. Sheldon was born at Wellsville, N. Y., but reared chiefly in Nebraska; was educated at Phillips Exeter Academy and Brown University; is pastor of Central Congregational Church, Topeka, Kans., and famous all over the world as author of "In His Steps," or "What Would Jesus Do?"

This maturing goes on in our views of God's providence. From the Bible we gain a correct idea of the providence of God, but we have to come by experience into an appreciation of it, and often not till old age can we get a clear idea of the ways of God with us. Some things in life are incomprehensible till we come to read the last chapter in the book of God's goodness. One who is in the thick of the fight cannot see the design of the leader as well as he who has passed through the conflict and now stands on the hills of age and victory and sweeps the wide field over. Your life sometimes seemed an aimless, almost useless, thing, and it was hard to walk by faith. You used to say "I trust," and now, like Paul, near the close of your life, you can say "I know." You used to wonder if God's hand were leading you. Now you see it most clearly and you see the links in the chains binding you to the past and the future. You trace yourself back to Him and forward to Him. Tell me if you have not found comfort for all the defeats and seeming failures of life now. You can see a design in the transitions of life. You see a light on the dark cloud that once wrapped you round, until you are ready to believe that Moses was speaking for your sake when he said to Israel, "Thou shalt remember all the way which the Lord, thy God, led thee these forty years in the wilderness." You can take God's words to yourself: "And even to old age I am He; and even to hoary hairs will I carry you; I have made and will bear; even I will carry and will deliver you."

Life is simplified, I fancy, in the light which falls on it from the hills of age. Old age is a time for learning the relations of past, present and future. It is the decorative age when, like the autumn leaves, the life may take on its glory.

One is immortal till his work is done and old age is a time for work. Of course the work usually takes a different form and not many can continue in the same form of work as in the days of their strength. Yet it is a mistake that men cannot keep intellectually active through old age. History's pages are radiant with the deeds of the old. A catalogue of some of the deeds of men growing old may be quoted from Dr. L. H. Shuck, who compiled it for one of our papers:

ACHIEVEMENTS OF AGE.

“Benjamin West, the celebrated painter, went to England at the age of twenty-five, but it was not until he reached old age that he produced his last and largest works—‘Death on the Pale Horse,’ and ‘Christ Healing the Sick;’ and at the age of eighty he was still president of the Royal Academy.

“William Wordsworth, the English poet, did not obtain the office of poet-laureate until he had reached the age of seventy-three.

“Henry Clay was sixty-seven years old when he entered one of the most exciting political contests in this country, as a candidate for the presidency, and had passed the age of seventy when he introduced in the United States Senate his memorable ‘Compromise Measures.’

“Edmund Burke was nearly sixty when he delivered his wonderful speech against Warren Hastings, a speech which was continued for nine days, and which held parliament under one unbroken spell.

“Thomas H. Benton published his first volume of the ‘Thirty Years View’ when he was seventy-one, and made a vigorous canvass for the gubernatorial chair of Missouri when he was seventy-four.

“Lord Brougham, after having led a busy life as jurist, advocate, philosopher and statesman, was a regular contributor of papers and treatises to the Royal Society after he had passed the age of seventy; and even at this age he was elected chancellor of the University of Edinburgh.

“William Cullen Bryant produced his ‘Thanatopsis’ when he was only eighteen, but after he had reached the age of seventy-five he published his translations of the ‘Iliad’ and the ‘Odyssey.’

“James Monroe was sixty-five when he issued his ‘Presidential Message,’ which originated what has ever since been known as ‘The Monroe Doctrine.’

“Sir Charles Napier was sixty-eight when he was appointed commander-in-chief of the English fleet sent to the Baltic, and sixty-nine when he took his seat in parliament.

“General Winfield Scott was over sixty when he won his glorious

victories in Mexico, and at the age of sixty-six was a candidate for the presidency of the United States.

“Zachary Taylor, the hero of Monterey, defeated Santa Anna when he was sixty-two years old, and became president of the United States at sixty-four.

“Alfred Tennyson was fifty-five when he published ‘*Enoch Arden*,’ probably the most popular of all his works, one hundred thousand copies being sold in America alone, and he was fully sixty years of age when he issued the ‘*Holy Grail*.’

“M. Thiers delivered probably the most eloquent speech of his life at the age of seventy-three, and was chosen president of the Provincial Republic of France at the age of seventy-four.

“Maria Edgeworth published her novel, entitled ‘*Helen*,’ in three volumes, in 1834, when she was sixty-eight years old, and it is by no means inferior to her former works.

“John Dryden published his great poem, ‘*Absalom and Achitophel*,’ when he was eighty years old; and when he gave the world his translation of Virgil he was fully ninety.

“When ‘*Robinson Crusoe*’ first appeared Defoe, the author, was nearly sixty.

“John Quincy Adams was still a famous orator at the age of seventy-five, and acquired the title of ‘the old man eloquent.’

“Thomas Carlyle brought out his ‘*Life of Frederick the Great*’ when past sixty-five, and was elected Lord Rector of Edinburgh University at the age of seventy.

“William Pitt, Earl of Chatham, was nearly seventy years old when he immortalized himself by his famous speech, espousing the cause of the American colonies.

“Lord Derby, the English statesman, became Prime Minister of England for the third time at the age of sixty-seven.

“Benjamin Disraeli was sixty-one when he became financial minister under Derby, and at sixty-three he became prime minister, while later on at the age of sixty-five he published his well-known novel ‘*Lothair*.’

“Goethe was sixty-five when he completed his ‘*Wilhelm Meister*,’

his greatest prose effort, and when he produced the second part of 'Faust' he was eighty-two.

"Sir Henry Havelock was sixty-two when he covered himself with glory at Lucknow, and in consequence of his success and gallantry was created a baronet.

"Sir William Herschel at the age of eighty-two was contributing regularly important papers to the Royal Society on 'double stars,' and notwithstanding his advanced age, was elected the first president of the Royal Astronomical Society.

"Humboldt began his great work 'Kosmos' when he was seventy-six years of age."

The extraordinary career of Gladstone shows that men who keep intellect active and continue to live in the conditions surrounding them may keep young. Old age is in some cases an opportunity to continue the old work with new power of tenderness and urgency. Eliot, the Indian missionary, was found teaching the alphabet to an Indian boy at his bedside, and when they asked him, "Why not rest from your labors now?" he replied: "Because I have prayed to God to make me useful in my sphere, and He has heard my prayer; for now that I can no longer preach He leaves me strength enough to teach this poor child the alphabet."

OPPORTUNITIES OF THE AGED.

But even if you are perfectly helpless in old age, you can do your same work in another form, in the form of a true sympathy. When you link yourself with the active workers in an intelligent sympathy you work through them. Sometimes old people despise this opportunity, and instead turn away from the toilers and spend their last days in complaining at them and nagging them about how much better they used to do. Your work need not cease. You are one of the workers when you are by the side of the active workers in sympathy. It is God's design that you shall continue your work that way. Then there is the power you used to wield in prayer. That has not been taken from you. Are you using it?

Several of us were talking of one of the seeming mysteries of old age—why old people are often left when their work is done,

when they are only a care to others and when they themselves are anxious to go. One suggested that they are left in order that some one may take care of them and thereby be trained in unselfishness. I believe God would be justified in leaving our aged to us for that reason. Another thought God left them here to still wield the tremendous power of prayer. The aged can pray. They can pray with more concentration. They still have the commission to pray, and can stretch up white arms of prayer to pluck the blessings that grow by the throne of God and distribute them to the needy.

But old age has its temptations too. It is a time of peril. It may be lonely, because of physical feebleness; the loss of old companions, and the busy life of the younger. Thoughts may grow moody and hearts unsympathetic.

Because of these temptations it is a time of special opportunity to be true and to teach the young by the power of example. That is a special privilege of the aged. No one can wield that power so well. They can furnish an example that no one can. We know what religion can do for us now. As we look forward to old age, we shrink from it. The old age of the godless and the irreligious is repulsive. Show us what we may expect when we grow old. Show us the beauty of old age. Show us its calm. Show to all men a fitting contrast with godless old age. You did show a good character when you were our age. Show something still better now. Sir Henry Havelock called his son to his side when he was dying and said, "Come, my son, and see how a Christian can die." Let us younger people gather about the old to learn how Christians can grow old. All along they were examples of how to live amid the active conflicts and now they must show us the secret of the Lord in the beauty of old age.

What a blessing are the aged to those of us who are still young or in middle life! Helpless infancy is a steady service to us and so is helpless old age.

Prof. Rauschenbusch says: "In reality the young and the old are among the most valuable members of our families and our social circles. How abundantly our children return our care in the radiant cheerfulness, buoyancy and vitality they infuse into our

life. What a heap of dead ashes this world would be if all children should suddenly vanish from it. Certainly children have their mission in life. And so has the other class, the aged. Their mission is to be the link between the past and the future, to be storehouses of wisdom, reservoirs of faith. Every generation of old people is here to 'declare his strength unto the next generation, his might to every one that is to come.' " The aged have a special opportunity when they give us greatest care, for they give us opportunity to do purely deeds of love, for which we can never hope for any return. How selfish our hearts grow when we cannot thus minister to the helpless.

There are weighty lessons to be written for the young and the strong. We must cherish the aged with loving care.

"Be kind unto the old, my friend;
They are worn with this world's strife;
Though bravely once perchance they fought
The fierce, stern battle of life.

"They taught our youthful feet to climb
Upward life's rugged steep;
Then let us gently lead them down
To where the weary sleep."

We must prepare for a beautiful old age by making youth pure and manhood unselfishly noble. Then "at evening time it shall be light, for heaven grows brighter as we approach it with steps of victory and heart of love."

The old find it light at evening time. As the earth fades away and forms so dear are lost to sight in the shadows of its night, there shall be light above, while upon the clouds shall the ministering angels stand, and to the quickened vision of the soul shall the King in His beauty appear, welcoming home from toil and pain and sorrow, where all tears shall be wiped away and His servants shall serve Him. And so shall they ever be with the Lord.

*The sixty-four full page half tone illustrations are added to the folio on previous page, making a total of 558 pages in this book.

